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THE ECCLESIASTICAL REVIEW
and
THE DOLPHIN.

WITH this issue of the REVIEW closes its twenty-fifth volume. The programme which had been sketched for it at its first appearance has been faithfully adhered to. Our object was, as we then stated, to establish a literary organ that would serve the clergy as a medium of upholding the lofty standard of priestly duty, of discussing in a scholarly way the duties of our sacred profession, and of suggesting whatever might tend to confirm the taste and habit of serious study in matters pertaining to the life and growth of the Church. In this way the REVIEW expected to offer substantial help to its clerical readers in their difficult and responsible mission as teachers, guides, and models of true Christian living.

Among those whose able coöperation we succeeded in engaging for this work were a goodly number of the best names in the ranks of learned priests throughout the Catholic world. The list of our contributors from first to last comprises not only men who write elegantly and instructively in the English tongue, but also scholars in foreign lands whose opinions have gained authoritative weight in their respective fields of ecclesiastical learning. Writers in theological science, like PP. Lehmkuhl, S.J., Nilles, S.J., or Eubel, O.M.C., from Germany; Brandi, S.J., Anton De Waal, Vincenzo Vanutelli, from Italy; the Abbé Vigouroux, Canon Mackey, O.S.B., P. Loisy, from France; Monsignor Lamy, Dr.

De Becker, P. Delehaye, S.J., from Belgium; P. Sanchez de Castro, from Spain, or P. Lagrange, O.P., from Jerusalem,—honor by their companionship the no less eminent names of Dr. Hogan, Bishop Hedley, Fathers Thurston, S.J., Tyrrell, S.J., Hewit, C.S.P., Maas, S.J., Henry, Gigot, S.S., Stang, and others, who have contributed to THE ECCLESIASTICAL REVIEW.[1]

It was understood from the outset that the REVIEW addressed itself to the clergy. Nevertheless, from time to time, certain topics had to be discussed in our pages which were of special interest to lay members of the Church. Indeed, there are few subjects which, being presented from the standpoint of the priest as pastor of the faithful, do not awaken or bring into view some corresponding interest on the part of the laity who aid him in his ministry. It is well understood that a pastor cannot easily and in all cases accomplish his missionary work without direct coöperation from some members of his congregation. He may be devout and cultured, yet if he have to build a church or school, neither his piety nor his scholarship will supply him with the practical initiative or the business talent that is necessary to evade the shrewd policy of self-interest which at times moves the men with whom he has to contract for the material part of his task. Even in his schemes for increasing the piety of his flock he will often fail, simply because he finds himself unable to organize and control the willing crowds that flock to him, without the aid of tactful assistance from some members of the laity. In the work of education, too, a priest for the most part depends on the trained ability of the particular person whom he engages to supervise the management and direct the improvements in his school. So in all departments of an active parish administration there are needed energetic and discreet forces among the laity that are to take the lead in works of charity, of devotion, and in the temporal concerns which require secular business ability and worldly training.

For such lay readers in the Church THE ECCLESIASTICAL REVIEW had in certain of its features a special attraction. Nuns, Catholic teachers, students interested in ecclesiastical art or disci-

[1] The full list of names of contributors to the ECCLESIASTICAL REVIEW since 1889 is to be found in another part of this number.

pline, professional men who found questions of medicine or ecclesiastical jurisprudence or ethical science treated in the REVIEW, or the literary workers who felt that the current decisions of the Church published in our pages were a safely guiding compass of orthodoxy amid the confusing liberalism of modern thought; these and others interested in the maintenance of Catholic principles and discipline became readers of THE ECCLESIASTICAL REVIEW. They held fast to it all the more when they discovered that much of the instruction furnished through the REVIEW came in a shape which, whilst gently breathing "rule," allowed even good people to make their daily meditation out of chapters from such serials as *My New Curate* and *Luke Delmege.*

This will explain the frequent applications during later years from lay persons who desired to subscribe to a review that was expressly designed, as stated on its title-page, for *Priests.*

Nevertheless there were good reasons why this sort of popularity among the laity should not be encouraged. THE ECCLESIASTICAL REVIEW, as a special organ of the clergy, was, and is, obliged habitually to discuss topics of conscience, the direction of souls, and kindred matters which may be easily misunderstood and misused by those who lack the special training given to the priest during his lengthy seminary course. Furthermore, it must be quite evident that in the circle of professional men many things may be broached without giving just offence, that would occasion irreverent criticism from those who do not enjoy the familiarity permitted to members of a common calling or brotherhood.

There was but one solution to the difficulty, and it was in harmony with our original design, expressed in the first article written for the REVIEW, entitled "Literature and the Clergy." We there said that the REVIEW would address itself to those, besides priests, "who more or less directly aided them in their sacred task, teachers and assistant laborers in the vineyard of Christ, whether they work in the Church or school or in the world." Our way out of the dilemma was therefore to establish *a separate edition for the use of the lay reader* interested in ecclesiastical matters. This edition we propose to call

THE DOLPHIN.

It will in all essential respects follow the methods which distinguish THE ECCLESIASTICAL REVIEW from our popular Catholic magazines. Its province is limited therefore to ecclesiastical topics; and these will be dealt with for the most part, not as reflecting public opinion, but rather as an exposition of those principles and practical elements upon which the Catholic Church builds its magnificent city, with the view not only of strengthening the confidence of her children, but also of attracting the wayfarer from without.

THE ECCLESIASTICAL REVIEW *and* THE DOLPHIN *linked* in this way are intended to facilitate the work and double the strength of each of the contingents to which they appeal. It is a scheme of mutual coöperation in promoting pastoral efficiency. Hence the articles which appear in simultaneous issues of the two editions of the magazine will bear a definite relation to each other. Thus the subjects treated in THE DOLPHIN are intended to express the appeal of the Church to the laity on the same lines on which the articles of THE ECCLESIASTICAL REVIEW appeal to the priest. For a time it will be difficult to get the writers on both sides to harmonize their treatment of subjects so as to bring about this mutual support, whilst some of the articles will require no such special treatment, because they illustrate their subject in full from the different points of view which the priest and the layman may choose to take. But the underlying and forwarding tendency of the two magazines is to be a reciprocal appeal from the pastor to the leading and reading Catholics of his parish, and from the faithful to the pastor. To exemplify what we mean, let us place side by side two suggestive contents' pages of both magazines during a given period.

THE ECCLESIASTICAL REVIEW.	THE DOLPHIN.
1. The Directors of Christian Mothers' Confraternities.	1. Christian Mothers in their Relation to their Pastor.
2. The Selection of Stained Glass Windows for the Church.	2. Making Embroidery for the Sanctuary.

3. The Confessor as a Judge.	3. Scrupulosity in the Spiritual Life.
4. The Priest and the Medical Profession.	4. The Catholic Physician at the Sickbed.
5. The Preparation of our Sermons.	5. Reflections of a Critical Pew-holder on his Sunday Necessity.
6. The Symbolism of Gothic Architecture.	6. The Decoration of Gothic Churches.
7. A Priest's Testament.	7. The Last Will of a Christian Layman.
8. Vocations to the Priesthood.	8. Support of the Diocesan Seminary.
9. Announcements of Church Collections.	9. How to Receive Appeals of Charity from the Altar.
10. The Priest's attendance at the Parish School.	10. Letters of a Christian Father on the Education of Boys.

Etc., etc., etc.

Such is to be THE DOLPHIN in its relation to THE ECCLESIASTICAL REVIEW. If it receives the same generous encouragement that has been accorded to the REVIEW, it will prove its efficiency in the same way. No one can fail to see that the method proposed tends directly to a steady and harmonious understanding between the pastor and the ntelligent laity, whom the rest of the faithful follow mostly with a ready goodwill. It has been said, and appears amply demonstrated by the periodical conflicts between Church and State in European and South American countries, that the success of the faction hostile to the Church and to religion lies in its ever-repeated and systematic attempts to separate the laity from social contact with the clergy. Thus the State-salaried and endowed priesthood of France long ago forfeited the practical sympathy of the millions of Catholics who were loyal enough in the abstract; and the separation placed both at the mercy of a handful of autocratic rulers who never made a secret of despising the faith of the people that chose them as their leaders. The drift of evil ever tends that same way; and we can only guard against the encroaching malice by preserving the close ranks of the Catholic laity and their captains

in the priesthood. Our people support their priests directly, and that serves as a bond of mutual sympathy; but there are continually new devices in motion which threaten to sever that relation by sowing distrust and by teaching false views of responsibility calculated to favor what has been misnamed "manly independence from priestly direction in the home and in society."

If then we bespeak the kind coöperation of the readers of the REVIEW in this new undertaking intended to increase the efficiency of our priestly work, we are only pleading for an extension of the "Kingdom come"—*ut Ecclesia aedificationem accipiat.*

THE AGRAPHA, OR "UNWRITTEN SAYINGS" OF OUR LORD.

THE Gospel of St. John ends with the following thought:

> "*But there are also many other things which Jesus did: which if they were written every one, the world itself, I think, would not be able to contain the books that should be written.*"

In these remarkable words we may see the reason for the publication of pseudo-Gospels throughout the second century—the sobriety of the genuine Gospel narrative, and its reticence on many points that became interesting or even crucial, at a later date. Owing to the natural curiosity of the Gentiles and a certain literary and rationalizing temper, the various forms of Gnosticism and Judaizing Christianity were soon able to show a very curious literature, in which they undertook to supply the dearth of proof and illustration that they had good cause to regret in the genuine Gospel narratives. Not only Jesus, but His Apostles also, were made the heroes of these spurious narratives; they were compelled, by forged incidents and actions, above all by lengthy tendentious speeches, to vouch for heretical teachings and principles. This literature, in turn, circulated largely among the lowly and ignorant, was therefore by its nature elusive and scattered—viable, therefore, in spite of ecclesiastical vigilance and opposition. Several examples in the pages of Eusebius show that its presence gave much concern to the Catholic bishops as early as the middle of the second century. Thus, a Gospel according to the Egyptians was a standing scandal, and a Gospel of Peter, lately found with a curious

Apocalypse of Peter, gave much concern to the whole episcopate of Asia Minor between A.D. 150 and 200. Whoever will read through the curious old document known as "The Recognitions of Clement"—the first specimen of a Christian romance put together on an old and beloved Hellenic framework—will see therein a good specimen of the colportage by which the primitive Christians were often deceived through "philosophy and vain deceit according to the tradition of men, according to the elements of the world, and not according to Christ" (Colossians 2: 8). It is true that this book, and not a few similar ones, were purged of their unecclesiastical contents at a later date; nevertheless, they bear yet the earmarks of the society for which they were written, and the archaic heresies whose scope they once served, after the literary taste of the times. The volume of these writings is even now not small, nor is their content unimportant for the history of the first two Christian centuries—the missionary enterprises, the worship, the usual morality, the nascent institutions, the complicated play of human passions and interests, and the divine mechanism of a new and all-transforming religion.

Naturally, the centre of interest in all this mass of broken fragments of the world's most wonderful century is in the tradition about Christ. Modern criticism, often adverse and prejudiced, must conclude that the Gospel story is a genuine one; and that, substantially, these four little narratives present us the Christ of history. When, the other day, Adolf Harnack admitted that the Ignatian Epistles were written before A.D. 120 he gave up the rock-fortress on which the old school of Tübingen had so long staked its hopes of victory. Still, the Gospels do not pretend to be exhaustive of the life and teachings of Jesus. Written at intervals, the earliest some decades after His death, each with a different purpose and for different lands and mental tempers, they leave unanswered many a natural interrogation of the mind and the heart. Sphinx-like they gaze out upon the desert of time and the turmoil of humanity, that from their calm lips hears only one identical eternal Yea that dominates both space and time. What was Jesus like to, physically, among the children of men? They are so silent that within a century after His death conflicting schools could arise, maintaining, the one His unspeakable physical beauty,

the other an utter abjectness of exterior. Yet, while these disputes raged among Christians, the female heretic Marcellina was showing portraits of Jesus.[1] The Emperor Hadrian, like his predecessor Tiberius, and his successor Alexander Severus, could gaze on alleged portraits of the God-Man, and the assemblies of the Roman faithful could behold in a third-century section of the cemetery of Domitilla a noble head that claimed, perhaps, to be a portrait of the Divine Saviour of men.[2] Bronze plaques of the second century still exist bearing undoubted portraits of Peter and Paul. The very old "Acts of Paul and Thecla" give a life-like description of St. Paul that must have been current in the second century. Similarly the ancient "Acts of St. Mark" give a portrait-like account of the person of the founder of the Church of Alexandria. Nevertheless, after all this, St. Augustine could assert that in his time there was preserved no genuine likeness of Christ or the Apostles. It is clear, that if there were no official portraits of Jesus, recognized as such and universally adopted, there was a domestic tradition concerning His external appearance, that was both extensive and of ancient origin, and antedated the academic discussions based on a too literal interpretation of the Old Testament. This is far from impossible. Clement of Alexandria, early in the third century, speaks, in a general way, of an "active tradition" of the Church, unwritten and written. St. Basil, in his little book on the Holy Ghost (c. 66), says: "Were we to attempt to reject such customs as have no written authority on the ground that their importance is small, we should unintentionally injure

[1] These portraits of Christ are a trait of the religious eclecticism of the period from Hadrian to Alexander Severus. Of the Gnostic Carpocratians, to whom Marcellina belonged, Irenæus relates the following: "Imagines quidem depictas, quasdam autem de reliqua materia fabricatas habent dicentes formam Christi factam a Pilato illo in tempore quo fuit Jesus cum hominibus. Et has coronant et proponunt eas cum imaginibus mundi philosophorum, videlicet cum imagine Pythagorae et Platonis et Aristotelis et reliquorum: et reliquam observationem circa eas, similiter ut gentes faciunt." (*Adv. Haer.*, I, 25.) That is, these Gnostics exhibited before portraits of Jesus the same religious rites they offered to the portraits of the great philosophers of antiquity, rites that did not differ from the usual idolatrous practices of ethnicism.

[2] A headless bust, lately discovered at Athens, of early imperial workmanship, exhibits signs that lead some archæologists to look on it as one of those portrait-busts of Christ that pagans and heretics knew and revered in the course of the second century. Kraus, *Geschichte der christlichen Kunst*, I, 183.

the Gospel in its very vitals." St. Irenæus speaks of the Gospel among the Kelts and other barbarian peoples as written on their hearts "without paper or ink." It is very clear that the "unwritten" teachings and customs of the primitive Church were neither few nor unimportant. They crop out of the second-century Christian literature at every page. The peculiar way these writers have of citing the New Testament argues a positive oral tradition concurrent with the written text of the Canonical Scriptures—this results from the freedom and independence and abundance of the citations, coupled with a substantial similarity to the written records. Indeed, the Epistles of St. Paul abound in references to essential teachings of his communicated orally by him to the churches, and which, in his mind, were to be preserved exclusively by oral tradition.

This leads to an important question: Are any of the speeches or sayings of Jesus preserved outside of the Gospels? The presbyter Papias early in the second century wrote a book called *Expositions of the Oracles of the Lord* that was still read in the first half of the fourth and even in the second half of the fifth century. It is uncertain, however, whether this was a Christian gnomic collection, or a commentary on the Gospels based on certain oral records that had come into the presbyter's hands. Perhaps it was a gospel, or merely a commentary on one of the canonical Gospels. In any case, it betrays a knowledge by a contemporary of St. John of extra-evangelical traditions concerning the Lord. Henceforth, both in the genuine and apocryphal writings of the next four or five centuries, we meet with a number of sayings attributed to Christ that are not found in the Gospels, yet have a more or less archaic air and tone, or fit in very neatly as glosses or echoes of genuine Gospel sayings. In the past both Catholic and Protestant writers have called attention to them. They have been best collected in the monumental work of Resch (*Die Agrapha*, 1889), and "criticised and pruned" by Mr. James Hardy Ropes (1896). In connection with these "unwritten sayings" we must not forget to what extent the earliest Christian writers quoted the teachings of the written Gospels from memory and approximately, or worked them unconsciously into their own text, with very vague and sometimes no reference to their origin.

Thus, the Golden Rule (Matthew 7 : 12; Luke 6 : 31) is cited in the *Doctrine of the Twelve Apostles* (1 : 2) in an apparently independent form. St. Clement of Rome, writing to the Corinthians (c. 13), says: "Show mercy that ye may obtain mercy," and declares that it is one of the "words of the Lord Jesus." Though it does not occur in the Gospels in that form, it is the equivalent of the fifth beatitude in St. Matthew (5 : 7).[3]

Two of these "Sayings" are vouched for by the inspired text itself. In Acts 20 : 35, St. Paul, in his last charge to the "ancients of the Church at Ephesus," quotes "the word of the Lord Jesus, how He said, "It is a more blessed thing to give rather than to receive." The maxim was not unknown to the followers of Epictetus and Seneca; indeed, it was something of a commonplace with philosophers and poets. In the person of our Lord, however, it passed from the list of proud but lifeless phrases with which ancient life abounded into the rank of living conquering principles that drew their efficiency from His perfect life. Long afterwards it was recoined by Christian writers, notably by Boethius († 526): "Then and not till then is money valuable when from having been spent in beneficence it can be possessed no longer."

In the *Doctrine of the Twelve Apostles* (A. D. 80–150) is found a related saying: "Let your alms sweat into your hands till you know to whom you give"—*i. e.*, accumulate industriously that you may spend according to the needs of others.

In the account of the Christian Liturgy furnished by St. Paul (1 Cor. 11 : 26), the Apostle gives as words "received of the Lord" by him the formula of consecration of the sacramental elements. The presence of these "words of the Lord" in the Roman Canon of the Mass, in a slightly altered form, is a proof of their extremely high antiquity, antedating even their position in the evangelical texts, and a proof of an immemorial unwritten

[3] Several of the most instructive and best vouched-for of these "Sayings" have been translated into English with introduction and notes, and printed in a handy little volume of the "Early Church Classics" issued by the London Society for the Promotion of Christian Knowledge. *Twenty-five Agrapha*, or Extra-Canonical Sayings of Our Lord, annotated by Bloomfield Jackson, M.A. London and New York. Pp. 77. 1900. More than eighty are known, not including those lately found in Egypt, cited as the "Oxyrynchus Logia."

tradition in the Roman Church of certain sayings of Jesus.[4] It is found similarly in the oldest liturgies of St. Mark and St. James. The Greek word (*ib.*, 11 : 26) for "show the death of the Lord" means strictly to proclaim, announce publicly—hence the Celebration of the Eucharist is itself a sermon; indeed, it is the original, divinely appointed means and occasion of preaching the Gospel.

Another "Saying" is from a homily of Origen on Jeremias (20 : 3): "He who is near to me is near the fire: he who is far from me is far from the Kingdom." St. Jerome, who cites it, says that he has read it some place, and queries whether some one has put it in the mouth of the Saviour or quotes it from memory; also, whether it be a real saying of the Saviour. It certainly recalls Luke 12 : 49: "I am come to cast fire on the earth, and what will I but that it be kindled?" It recalls the sparkling thought of the Imitation (IV, 4) about the "flame of divine burning" that is enkindled by the humble reception of the Blessed Eucharist. There is a very early echo of it in the Letter of St. Ignatius to the Smyrnaeans (c. IV). The English translator of these "Sayings" justly insists on the Lord as "the central fire of love . . . the central sun who is the Light of the whole Cosmos." Very early our Lord was hailed as the "Sol Justitiae," the "Oriens." The suggestive idea is found in every ancient liturgy that He is henceforth the Source of Light and Life to all generations of mankind. Throughout the ferial hymns of Lauds the same notion is found, all the more noteworthy because of the original union of the Matins and Lauds psalmody with the Mass.

From Clement of Alexandria come the following "Sayings": "My mysteries for me and the sons of my house" (*Stromata* V, 10, 64); "He that wonders shall reign and he that reigns shall be made to rest" (*ib.*, II, XI, 45).

Theodoret connects the first with Matt. 7 : 6: "Give not," he says, "the holy things to the dogs, nor cast your pearls before

[4] The character of the words of consecration, and the solemn place they occupy, suggest, of themselves, that only an apostolic authority could secure such a tradition. We have here a subtle but sure confirmation of the kind of work done at Rome by Saints Peter and Paul—that "establishment and foundation" of the faith on which second-century Christian writers peculiarly insist.

the swine." One third-century authority says that the Lord meant nothing "grudging" by this; these mysteries are revealed for all mankind, but they are in the custody of His holy Church. In the case of the second "Saying," it may mean that wonder is the beginning of all knowledge, in the Socratic sense. The wonder aroused in us by sea and mountain and sky and stars is even a principle of piety according to the Psalms. Perhaps here, according to the acute remark of Mr. Ropes, we ought to read *fear* for wonder. It would then easily recall that "Beginning of wisdom which is the fear of the Lord."

To the middle of the second century belong the next three "Sayings," the first of which is taken from a very beautiful ancient homily known as the Second Epistle of St. Clement, and the other two from St. Justin Martyr's Dialogue (at Ephesus?) with the Jew Trypho.

The Lord Himself, on being asked by some one when His Kingdom should come, said: "When the two shall be one and the outward as the inward, and the male with the female, neither male nor female."

The whole passage in the above-mentioned homily is extremely curious, quite in keeping with the apocryphal Græco-Egyptian gospel. As early as A.D. 200, it was quoted to show that Christ disproved marriage; it was quite suited to the views of the Encratite sects. If any way a genuine "Herrenwort" it must be read in the light of Matt. 22: 30, and Gal. 3: 28.

Apropos of this "Saying" the "Ancient Homily" says (c. XIV): "I do not suppose you to be ignorant that the living Church is Christ's body, for the Scripture says: God made man male and female, the male is Christ, the female the Church." The thought is in Ephesians 5: 23–29, and furnished the (perhaps) contemporary "Shepherd" of Hermas with the figure of the Church as a venerable matron. Since then the idea of the maternal office of the Church has held unbroken sway in Christian literature. It even passed over very soon into Christian art —in its monuments from the fifth to the fifteenth century the Church always appears as a noble matron. One notable example of it is in the two matronly figures that from remote antiquity represent the Church and the Synagogue. So, too, in the "Marri-

age Supper" of the Lamb (Rev. 19: 9), and in the lovely and ancient hymn of the Breviary:

"O sorte nupta prospera
Dotata Patris gloria,
Respersa sponsi gratia,
Regina formosissima,
Christo jugata principi,
Coeli corusca civitas."

lines that recall the numerous "Orantes" or praying female figures of the Catacombs.

"In whatsoever things I may discover you, in these will I also judge you."

He said: "There shall be schisms and heresies."

The first of these "Sayings" from Justin seems to refer to the final attitude of the soul towards Jesus as decisive of His sentence. It is cited by Hippolytus in the third century, and after him by St. Basil, Amphilochius, and others. Perhaps it is kin to Philippians 3: 12. "A bad man shall not be saved by pleading his past goodness." Similarly, one moment of contrition will wipe out even the evil deeds of the penitent thief, like that rider on whom the epitaph was written:

"Betwixt the stirrup and the ground
I mercy sought and mercy found."

The other "word of Jesus" seems to be only a quotation of Matt. 18: 7, "It must needs be that scandal come." It is significant that so early the chief scandals of the Church were tacitly recognized as envy, selfishness, and quarrelsomeness, an idea that is abundantly illustrated by St. Clement's Epistle to the Corinthians, written surely before the death of Domitian, A.D. 96.

From the Ebionite Gospel, as quoted by St. Epiphanius in the fourth century, comes the following:

"I came to destroy the sacrifices, and if ye cease not from sacrificing, wrath will not cease from you."

This is a rude statement of what Christ came to accomplish, the doing away with the acted forecasts of the one perfect sacrifice, in order, as St. Athanasius says,[5] "that the bullock of the

[5] Festal Letter XIX, 4.

herd should no longer be a sacrifice to God, nor the ram of the flock, nor the he-goat, but all these things should be fulfilled in a purely spiritual manner, by constant prayer and upright conversation." . . . And[6] "they should no longer eat the flesh of a lamb, but His own, saying, Take, eat and drink; this is My Body and My Blood."

The ancient Gospel according to the Hebrews has the following "Saying":

"In the Gospel according to the Hebrews it is narrated: Lo, the mother of the Lord and His brethren said to Him: John the Baptist is baptizing for the remission of sins, let us go and be baptized by him. But He said to them: In what have I sinned that I should go and be baptized by him, unless peradventure what I have said is ignorance?"

In the latter half of the third century the author of a remarkable work on baptism denounced this passage of the Hebrew Gospel as taken from a "forged book." It seemed to insinuate that Christ was conscious of sin. The translator of these "Sayings" is willing to look upon this "Saying" or its germ as enshrining "the Lord's own comment on the narrative of the evangelists," and expressly stating that He was nowise conscious of sin, though ready to be numbered with transgressors and accounted a sinner, and obligated to all righteousness.

"Bring, said the Lord, a table and bread; and forthwith it is added: He took bread and blessed and brake and gave to James the Just and said to him: My brother, eat thy bread, for the Son of man is risen from them that sleep."

This "word" like the previous one is preserved to us by St. Jerome.[7] The fact referred to is doubtless the apparition mentioned in 1 Cor. 15: 7, made after the Resurrection, to James "the brother of the Lord," perhaps also the same as the unnamed companion of Cleophas on the road to Emmaus (Luke 24: 13): "And it came to pass whilst He was at the table with them, He took the bread and blessed and brake, and gave to them. And their eyes were opened, and they knew Him; and He vanished

[6] *Ib.*, IV, 4.

[7] *Adv. Pelag.*, III, 2; and *De viris inl.*, c. 2.

from out of their sight" (*Ib.*, 30, 31).[8] We remember also (1 Cor. 15: 20) the "first-fruit of them that sleep." Perhaps that most ancient Christian hymn (Eph. 5: 14):

> "Rise, thou that sleepest,
> And arise from the dead:
> And Christ shall enlighten thee,"

quoted by the Apostle, celebrated this triumph over the "sleep" of death, a triumph so nobly chanted in the later, but still very old sequence:

> "Mors et vita
> Duello conflixere mirando
> Dux vitae mortuus
> Regnat vivus."

Apropos of the Resurrection and its opponents, St. Irenaeus quotes several times, says Canon Armitage,[9] a passage which St. Justin Martyr assures us that the Jews cut out of Jeremiah in their copies of the Septuagint: "The Lord God, the Holy One of Israel, remembers His dead that had fallen asleep aforetime in the earth of burial and descended to them to proclaim to them the good news of His Salvation."

In the Codex Bezae, one of the oldest manuscript copies in existence of the Christian Scriptures, the following "Sayings" occur, one after Luke 6: 4, and the other after Matthew 20: 8:

"On the same day He beheld one working on the Sabbath, and said to him, O man, if thou knowest what thou art doing, blessed art thou, but if thou knowest not, thou art accursed and a transgressor of the law."

"But ye seek from little to wax and from greater to be (something) less."

Of the first of these, it is true to say that "the principle under-

[8] This "Saying" serves to illustrate those very old frescoes of the Roman Catacombs that show a male figure before a tripod on which are bread and fishes, while a female figure stands opposite him. *Cf.* also the literary and monumental details collected in the admirable monograph of Mgr. Joseph Wilpert, *Fractio Panis*, Freiburg: Herder. 1896. The "Saying" has a mystic and archaic flavor that agrees well with the period before A.D. 100, when the "Breaking of Bread" was the *terminus technicus* for the Holy Mass, and the Resurrection of Jesus stood yet in the foreground of Christian teaching, hotly disputed both by Jew and Greek.

[9] *Gospel of Peter*, p. 25.

lying it remains of eternal obligation, that the quality of conduct depends largely on motive and enlightenment." Grotius thought it was a marginal gloss of some Marcionite directed against the authority of the Old Testament, which that sect held to be the work of a jealous and unjust God. The passage has some value as illustrating the very early abrogation of the Sabbath,[10] which, it is well known, passed so rapidly and completely out of the life of the Church that it is hard to illustrate the fact from the earliest literature.

In the Clementine Homilies (II, 51) we read a very curious brief "word of the Lord"—"Become tried (or wise) bankers." It was therefore probably current before A. D. 200. Epiphanius cites it from the Gnostic Apelles, and in the old Latin translation of Origen on St. Matthew (tr. 27, no. 33) it reads "Estote nummularii prudentes." It is the most commonly quoted of all the apocryphal sayings of Christ, and expresses perhaps the gist of the parable of the Ten Talents. In the Greek the word "tried" has the meaning of "proving, testing," as money is tested by some sure standard or criterion.

The Apostolic Constitutions (II, 60) and the equally old Apostolic Church Ordinances have saved the two following Sayings":

"The Lord, when reproaching Jerusalem, said, Sodom is justified by thee."

"He told us beforehand, when He taught; the weak shall be saved through the strong."

Resch calls the first "ein sicheres Herrenwort," and rightly. It is the application to Jerusalem of Matthew 10: 15, and 11: 24: "It shall be more tolerable for the land of Sodom in the day of judgment than for thee." Had Sodom heard the words and seen the deeds of Jesus, "there would have been no need for the stern surgery which cauterized the Plain of the Cities."

The origin of the second of these "words" is so curious that I cite the entire passage of the work in which it exists:

"Andrew said: it is good, brethren, to appoint a ministry for the women. Peter said: we arranged it before, but concerning the offering of the Body and Blood, let us give exact instructions.

[10] *Cf.* Colossians 2: 16, and Hebrews 4: 9.

John said: ye forget, brethren, how the Master when He asked for the bread and the cup and blessed them saying, 'This is My Body and My Blood,' did not suffer the women to stand with us. Martha said, on account of Mary, because He saw her smiling. Mary said, I did not laugh: for He told us before when He taught that the weak shall be saved through the strong."

In this vivid picture of an Apostolic scene, drawn at no remote date from the foundation of the Church, we have a very primitive commentary on the division of graces and offices in the original Christian communities.

To the "Sayings" already made known through Origen we may add three more:[11]

"Ask the great things, and the small shall be added unto you; ask the heavenly things, and the earthly shall be added unto you."

"Jesus saith: On account of them that are infirm I am infirm, and on account of them that hunger did I hunger, and on account of them that thirst did I thirst."

"The Saviour Himself says: Now took me by one of my hairs my mother the Holy Spirit, and carried me off to the great mountain Tabor."

According to the first of these "Sayings," "the very Mammon of unrighteousness, handled as the Lord would have it handled, may be made a means of grace." If we have the correct estimate of things heavenly and things earthly, we shall not want for a sufficiency of the latter. It is very like "Seek first the Kingdom of God," etc., Matt. 6: 33, and the Lord's tender reference to the lilies of the field that "labor not, neither do they spin." The second belongs to those deeply pitiful Gospel sayings like Matt. 8: 17: "He took our infirmities and bore our diseases," and Matt. 25: 35, 36. The third "Saying," though very ancient in character, is rather grotesque in connection with the person of Jesus. Its prototype is probably Ezech. 8: 3. The word "spirit" in Hebrew is feminine usually,—hence the peculiar qualification of the Holy Ghost as "Mother" of Jesus. If it were genuine, or even of local Hebrew origin, it might settle in favor of Mount Tabor, as against Mount Quarantania, the question of

[11] *De Orat.* 2; *In Matt.* tom. XII, 2; *In Joan.* II, 6.

the locality of the Temptation, in case the saying be referable to that event and not to the Transfiguration. It is quoted by Origen from the Gospel according to the Hebrews. From the same source is the profoundly Christian saying preserved by St. Jerome (on Eph. 5 : 3).

"Never be joyful, except you look on your brother in love."

This is surely a genuine "word" of the Lord. It is the "new commandment" of 1 John 2 : 10: "He that loveth his brother abideth in the light and there is no scandal in him. But he that hateth his brother is in darkness." It shows forth the spirit of all the Epistles of St. John, the beloved, the intimately personal and sympathetic disciple, and is in keeping with the oldest and most characteristic traditions concerning him.

Among the valuable texts discovered in the so-called Oxyrynchus Papyri (London, 1897) are several "Sayings," or "Logia," of Jesus. The following are of interest:

"Jesus saith, Except ye fast (to or from) the world, ye can in no wise find the Kingdom of God; and except ye sabbatize the Sabbath, ye shall not see the Father."

"Jesus saith, I stood in the midst of the world, and in the flesh was I seen of them, and I found all men drunken. (And) none found I athirst among them, and my soul grieveth over the sons of men, because they are blind at heart."

"Raise the stone and thou shalt find me; cleave the wood and I am there."

To "sabbatize the Sabbath" means to keep the Sabbath spiritually, by cessation from the really servile work which is sin. In the first half of the second century, St. Justin Martyr, disputing at Ephesus with the learned Jew Trypho, says that to live without sin is "to sabbatize the true and joyous Sabbath of God." The phrase is therefore of very ancient origin, and an heirloom of those decades of transition during which the "Ecclesia" passes out from the home and the habits of Judaism into the Gentile world. Much ado has been made of the apparently pantheistic coloring of the latter of the three "Sayings." Perhaps it is only an Orientally figurative form of Christ's teaching concerning the Omnipresence of God and His loving-kindness, or the divine command to pray: "Ask and it shall be given you: seek and ye shall find: knock and it shall be opened to you." (Matt. 7 : 8.)

I have reserved for the last the oldest and lengthiest of these "Sayings of Jesus." It is the famous passage attributed to St. John himself by Papias, a venerable Christian bishop of the early part of the second century, to whom certain "presbyters" related that they had heard it from the Beloved Disciple. It comes to us from the hand of St. Irenæus of Lyons, who fixed its form in his great work on Heresies (V, 33). Irenæus, like Justin Martyr, Tertullian, and many other prominent Christians, believed in a thousand-years joyous reign of Christ on earth after the Second Advent. Among other arguments he quotes Mark 14: 25: "Amen, I say to you that I will drink no more of this fruit of the vine until that day when I shall drink it new in the Kingdom of God." This he interprets literally. To confirm his view of the words of Jesus, he calls in Papias as the guarantor of his commentary, and makes him say what he had heard from the "presbyters" or elders "who saw John the disciple of the Lord," and had heard from his lips "how the Lord taught of those days and said:

"The days will come in which vines shall spring up; each having ten thousand stocks, and on each stock ten thousand branches, and on each branch ten thousand shoots, and on each shoot ten thousand bunches, and on each bunch ten thousand grapes, and each grape when pressed shall yield five and twenty measures of wine. And when any one of the saints shall have caught hold of one bunch, another shall cry: 'Better bunch am I; take me: by means of me bless the Lord.' Likewise also (He said that) a grain of wheat shall engender ten thousand ears of corn, and each ear shall hold ten thousand grains, and each grain ten pounds of simila (fine flour) pure and clear; and so the rest of fruits and seeds and each herb after its kind. And all animals using those foods that are got from the ground shall live in peace and comfort, subject to man with all subjection."

This archaic and venerable fragment of the preaching of Jesus appeals to us as a genuine "Saying." It is vouched for by witnesses very ancient and very holy. That they were Millenarians need not disturb us; who in those days would not have eagerly looked for a time of joyous respite from the flagellations that Christians were receiving from all the "elements of the world"?

We know now that such language is hyperbolical, like those "hundred mothers" that we are to receive in Christ Jesus for the abandonment of an earthly mother (Mark 10: 29, 30). The Abbate Ceriani, apropos of his edition (Milan, 1866) of a Syriac text known as "The Apocalypse of Baruch," which some place as early as A. D. 70, maintains that the origin of the "Papias-Sayings" is referable to that period. Perhaps the emotions aroused by the complete destruction of the Holy City in that year, the absolute and rapid verification of the prophecy of Christ, the domestic belief concerning the Second Advent as due during the life of John (John 21: 23), and the abundant apocalyptic literature that sprang into existence among the Jews as a balm for their broken hearts and shattered hopes, furnished the circumstances amid which arose many reminiscent conversations and humble writings about Jesus, due to men who had seen and known Him. Of these Papias would be the last echo, delicate and faint, but true, like the roar of the surf borne far inland on the wings of night, and breathing to mankind its pulsing message of elemental strife and life, but also the assurance of security behind an impregnable bulwark.

Even now, when a genuine Christian reads the last verses of the Apocalypse (22: 20), and hears that mystic cry of the Johannine soul: "Come, Lord Jesus," in response to the tender "Saying" there recorded, "Surely, I come quickly, Amen," he is easily transported into a spiritual atmosphere where he beholds among the churches "the root and stock of David," Jesus, "the bright and morning star" (*ib.* 5: 16). He may not control the dithyrambic inspiration of an Augustine in his Meditations (c. 25), or the solemn and glorious measure of a Bernard of Morlaix, but he will sympathize at once with all true lovers of that New Jerusalem which is and always has been above.

The rationalizing "Antiochene" soul of Eusebius of Cæsarea might not sympathize with the tenuity of thought shown by old Papias. Yet all through the centuries this "Saying" has led a stately procession of commentators and poets and artists, an earthly following of the Lamb, beholding through tears, moving beneath the whips and stings of life, holding their hearts above, stretching forth suppliant hands to the "Spirit" and the "Bride,"

and drinking frequently of that "water of life" that flows from beneath the glorified Cross (Apoc. 5: 17).

In many measures the wayside chants of these remotest Christian predecessors have come down to us—for music is the natural tongue of the Christian soul (Colossians 3: 16). Perhaps the sweetest and most popular Catholic folk-ballad in our own language is the famous rendition of these thoughts, after Papias and Augustine and Bernard, due to "F. B. P.," a Catholic martyr-priest of the Elizabethan time.[12]

> Hierusalem, my happy home,
> When shall I come to thee?
> When shall my sorrows haue an ende,
> Thy joys when shall I see?

Rightly the angel said to the Beloved Disciple (Apoc. 22: 10), "Seal not the words of the prophecy of this book; for the time is at hand." Only we know now that the divine measure of time, the hour set for the "quick-coming" of the Lord, the permission "to him that hurteth to hurt still," are to be interpreted on a scale large enough to include the longings of a Papias, a Justin, an Irenæus, and the aspirations of the latest martyrs in the Middle Kingdom.

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THE LIGHTER VEIN OF LEO XIII.

CARLYLE somewhere remarks that "behind every great poem in the world there is a man." No one can glance at a portrait of Leo XIII without readily surmising a genial human sympathy behind the sweetness of his smile. It is pleasant to find that both the "Orphic utterance" of the Sage of Ecclefechan and the clear intimations of the portrait are justified by a recourse to the poems of the Pope. He has left untouched but few, if any, things within the purview of either the physical or the spiritual sense; and he has touched nothing which he has not adorned. To those who know the classic singer only through his familiar

[12] *Cf.* for the text of this hymn, Neale, *Hymns, Chiefly Mediæval.* London, 1865, pp. 16–23, and Julian, *Dictionary of Hymnology.* London, 1892, p. 580.

"Epistle to Fabricius Rufus" (translated so finely by Andrew Lang), or through his Alcaic Ode "On the Opening Century" (translated by everybody), the wide range of his themes and treatments will come as a surprise:

> "A wedding or a festival,
> A mourning or a funeral . . .
> Filling from time to time his 'humorous stage'
> With all the persons, down to palsied age,
> That Life brings with her in her equipage."

The "wedding" is illustrated by his poem "On the Nuptials of Alphonsus Sterbini and Julia Pizzirani" (translated in this paper); the "festival" is found in his poems in honor of Sts. Herculanus, Constantius, Felicianus; the "mourning" is touched in his "In Mariam Elisam Bernezzo"; the "funeral" faces us in his "Ad Aloisium Rotelli"; and, finally, "age" (not "palsied," however, but still vigorous) appears in several poems—among others, the "De Se Ipso" and the "Opening Century." He has touched many other themes in his many other verses—some of the treatments being very brief, some quite extensive. But from his "humorous stage" we shall select, for this paper, only such characters as appear in "lighter vein." These verses show us, better than his statelier muse, the engaging human side of the venerable successor of St. Peter, on whose attenuated frame rests the "care of all the Churches."

I.

All the biographers of the Pope tell us of the really romantic contests waged by the young man of twenty-seven, who, as Delegate Apostolic in Benevento, found himself confronted with a well-entrenched brigandage. But despite a severe sickness from which he suffered at the outset of his official life there, and despite the harassing cares besetting a reformer in civic life, he seems to have retained a fine sense of the ludicrous. This sense of humor is, in the opinion of Father Faber, a saving grace. We find it charmingly displayed in a poem written in Italian (but afterwards translated by the author into Latin elegiacs), and dedicated to Mons. Orfei, who was Mons. Pecci's predecessor in office. Mons. Orfei, it seems, had assigned a part of the Apostolic palace

called the *Castello*, to the President of the Court, a certain *avvocato* recently arrived from Loretto. This lawyer's name was Palomba, which is pretty good Italian for "ringdove" or "wood-pigeon." He came with his wife and children to take up his residence in a house whose demure quiet had been broken only by the lyric accomplishments of Mons. Orfei. We may easily fancy the jarring of nerves consequent on such an invasion by noisy children and, perhaps, squalling babies. At all events, the antithesis furnished by two such names as *Orfei* and *Palomba* was too good to escape appropriate recognition. Accordingly, we have the following poem:

(*Written in 1838.*)

Mulcere immites cithara, deducere cantu,
Orpheu, fama refert te potuisse feras.

Pristina num virtus renovat portenta? nepotes
Gloria sollicitat numquid avita tuos?

Crediderim: Samnî visus novus Orpheus oris
Elicere arguta dulce melos cithara.

Laevaque ab Adriaca advolitans regione columba
Nostro heu! cum pullis in lare nidificat.

(*Translation.*)

Orpheus, 't is said, with melting lay
Could soothe the beasts of prey,
And lead them forth of brake and brier
Sequacious of his lyre.

And does his power again unfold
The magic wrought of old?
And does his spirit still inflame
The race that bears his name?

Well might I credit such a thing,
Hearing *our* Orpheus sing,
And launch from his resounding lyre
Shafts of melodic fire!

Alack! a silly dove hath flown
Hither from Adria's zone;
Right in our chimney stands confessed
His birdlings' raucous nest!

II.

His poem "In Maevium" is a pretty piece of writing, and not without an obvious humor—although the allusion is not clear. Was this modern Maevius a wretched poet like him of old on whose luckless head Horace, throughout his tenth Epode, calls down a choice collection of maledictions? and whom Virgil scores in his Third Eclogue:

> Qui Bavium non odit, amet tua carmina, Maevi;
> Atque idem iungat vulpes et mulgeat hircos.

Or was he merely an eccentric "sharper" with "method in his madness"? However it be, the poem is full of life and movement, the portraiture is vivid, and the whisper of the bystander—"Callidior vulpes pol! Maevius"—is refreshingly true to nature. The full title of the poem is: "In Maevium, Virum Callidum et Abnormem."

(*Written in 1842.*)

Maevius abnormis, quem plebs festiva Quiritum
Ridet, et argutis vellicat usque iocis,

Nudato capite, effusis per colla capillis,
Palliolo in teretes lene cadente humeros,

Aestiva et tunica accinctus, per compita nuper
Spectandus populo Maevius ibat ovans.

Atqui iam horrescebat hyems, iam frigidus aer,
Et contracta gelu flumina constiterant.

Admirari omnes, resonare et sibila: euntem
Densa humeris strepitu turba proterva premit.

Tum quidam mihi subridens: vulpecula mores
Non mutat, vellus mutat at illa suum.

Callidior vulpes pol! Maevius: aspice, utrumque
Is mavult, morem et vellus, utrumque tenet.

(*Translation.*)

A butt for jokes and antic play
Of idlers on their holiday,
Eccentric Maevius wends his way:

His head unbonneted and bare,
His neck concealed by tumbling hair,
His clokelet worn with jaunty air.

Joyous he elbows through the swarm,
Clad in the garb of summer warm—
Certes, a curious uniform!

Curious, indeed! for now, behold,
The raging winter's icy cold
Hath even the running streams controlled.

Was ever such a sight as this?
Be sure that Maevius can not miss
The jostling elbow and the hiss!

Said one to me, with knowing smile:
"The little fox may change his style
Of fur, but not his native guile;

But Maevius is a craftier fox:
Egad, he will not change his frocks
More than his ways, whoever mocks!"

III.

Whilst Archbishop of Perugia, Cardinal Pecci was wont to have recourse to verse, both as a solace amidst the cares of his office and as a means of testifying to his affectionate remembrance of certain excellent priests who had toiled faithfully and gone to their reward. The verses in honor of one Serafino Paradisi, parish-priest of S. Elena, in playing delicately on the words of his name, make use of what is ordinarily a dangerous experiment; for where such word-play happens to escape banality, it meets the danger either of unpleasant criticism or of uncritical flattery. Happily, the Bishop's poem is free from all these complications; for a note appended to it assures us that it has chosen for praise a man who was "integer vitae et carus ubique modestia sua."

(*Written in 1852.*)

Quae subjecta oculis, vera est pastoris imago
Divae *Helenes* dulci pabulo alentis oves.

Quae patria et nomen fuerit si forte requiras,
Verius hoc referet picta tabella tibi.

Nam patriam dicet Paradisi in sede beatam,
Adscriptumque choris nomen in angelicis.

(*Translation.*)

Beneath our very eyes is placed the image meet—
How a good shepherd feeds his flock in pasture sweet.

"His country and his name?" should you then chance to ask,
This picture shall attempt, better than words, the task:

'T will say: "Why, *Paradise* the land that claimeth him;
And you will find his name amid the *Seraphim!*"

IV.

It is curious to find that the author of the splendid Odes on the "Opening Century," "The Arcadians," "De Se Ipso," "De Invalitudine Sua"; of the grand hymns on the Holy Family; of the fine "Epistle to Fabricius Rufus," etc., had (in 1834) descended to the juvenile occupation of constructing a Charade. It is reproduced here—not as a poem, but as a curiosity. The word Lacrima, divided into two parts, furnishes the words Lac (= milk) and Rima (= leak). The verses are dedicated to Giuseppe Lovatello.

LAC-RIMA.

(*Written in 1834.*)

Primum, mi Lovatello, cum bibissem
Phthisi convalui ocius fugata.

Cymbam, quae liquidis natabat undis,
Alterum maris in profunda mersit.

Quid *totum*, tibi nosse dant ocelli
Turgentes, faciesque luctuosa,

Et quae nescia comprimi aut domari
Heu matre exanimi, intimas medullas
Angit, excruciatque vis doloris.

(*Translation.*)

I drank the *first*, my friend,
And phthisis had an end.

But with the *next*, my boat
Must cease, at last, to float.

The *whole* your eyes have known,
Your dewy cheeks have shown;

For oh! the swelling tide
No bravest will could hide,
When your dear mother died.

The Carmen addressed to the Archbishop-elect of Chieti should properly find a place here, because of the little bit of pleasantry with which it concludes. It must be passed by, nevertheless, in order to leave room for an *Epithalamium*. Written as late as the year 1897, this pretty song is a convincing proof that, with some hearts, the sympathies of life only grow mellower with age. The venerable Pontiff had not merely attained the proverbial three score years and ten, but had exceeded that limit by more than three added lusters; and still his heart could enter into the joyous forecastings of youth. Which of his themes should be considered more "humanizing" than this? His verse is not, however, full of airy nothings about Cupid and Hymen. He sees in that "world-without-end bargain" (as the Princess styles it in *Love's Labor's Lost*) a great Christian sacrament, to be placed under the protecting wing of the Virgin of Pompeii, and to be rendered more and more holy by the continued blessings of heaven. It is interesting to note that the Pope answers his own query: "Whence this love? (Unde amor iste?)" by a Latin verse which is the equivalent of

Two souls with but a single thought,
Two hearts that beat as one.

Scilicet, he says, *simile ingenium;* that is, two souls with but a single thought: and he assigns as a second reason, *parilis voluntas;* that is, two hearts that beat as one. We scarce could escape—nor, indeed, wished to do so—the influence which the old thought and the old jingle exercised in shaping the suggestion of the first stanza of the translation.

(*Written in 1897.*)

Concordi flagrant Alphonsus Iulia amore,
Incenso a pueris; unde amor iste? rogas.

Scilicet et simile ingenium, parilisque voluntas;
Amborum inde ardens pectora cepit amor.

Relligio et pietas aluere probataque virtus,
Ingenuusque animi candor et alma fides.

Vota ambo ingeminant; affulget sidus amicum,
E Pompeiana VIRGINE adauctus amor.

Quid iam plura petis? lectos, dignosque iugali
Foedere sanctus amor quos bene iungat, habes.

(*Translation.*)

Two hearts—twin altars—claim
A single love-lit flame.
You ask me whence it came?

Kindred in heart and soul—
Love silent on them stole,
And gained complete control.

Sweeter its victory,
When virtuous laws decree
Inviolate loyalty!

At Mary's shrine they bow,
A mutual troth to vow
In love made holier now.

What more? I end my lay,
God's choicest gifts to pray
On this, their wedding-day!

Here, too, must we end our lay. Not without some regrets, however; for we feel a sense of incompleteness in our labor. The poems quoted here have given, perhaps, an erroneous impression of a certain limitation in the metrical forms employed by the Holy Father; whereas he has chosen many varying metres—Sapphics, Alcaics, hexameters, hendecasyllabics, Ambrosian iambics, pentameters; although it is true, indeed, that he prefers

above all other forms the Latin elegiac couplet. The restriction made, also, in favor of the "lighter vein," has necessarily excluded the vast bulk of his poetry, replete as it is with power, dignity, grace, and classical finish. We take a comfort, nevertheless, in the conviction that while searching for "lightness," the attractiveness of the poems has saved us from monotony.

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UNITY, EFFICIENCY, AND PUBLIC RECOGNITION OF CATHOLIC ELEMENTARY SCHOOLS.

IN connection with some remarks published in this number of the REVIEW, regarding the advisability of bringing the superintendents of our schools into closer unison by periodical meetings, I have been requested by the Editor to express my views on the subject which forms the title of this paper.

It is desirable that every Catholic school be planned and organized on Church ideals, on National and State ideals, and to meet local needs or demands, intellectual, commercial, political, and social.

The Church ideals are uniform, ought to be strictly adhered to, and carried out in practice, without compromise. If unity and uniformity in this one point were agreed upon, formulated, and by authority imposed—for in no other way is it possible—an immense gain would be assured.

The National ideals, if we except the lofty, noble, patriotic spirit that must be common to all, are as yet floating and uncertain. The State systems exist, on paper at least, in many instances, elsewhere are not formulated, though sufficiently known, and all vary as the weather, the geological formation of the soil, the racial habits, and the individual energy and enterprise of the people in the various States.

The ideals, however, National and State, are being crystallized; and it behoves us to see that the formative processes are not wholly controlled by irreligious, non-religious, or worse, merely naturalistic, agents.

The very mention of local needs and demands brings up a

host, shall I say, of angels black and white, or of forces subtle and open, striving for the mastery over children's time from kindergarten to high school diploma.

Add now, the number of religious communities teaching in this country, with courses of study, ideas of pedagogical training and special arms as varied as their costumes, and all dependent for light and guidance not upon the sun in the diocese, but upon fixed stars, all over the firmament,—and it is easy to see that mountains must be climbed, precipices skirted, and rivers forded, before the smiling valleys and rich level plains in educational unity and uniformity are reached.

From a practical standpoint, therefore, it is hardly possible to get absolute unity or uniformity; but diocesan or State unity, one for graded schools, another for ungraded schools, both being permanent facts, is possible, desirable, and practical. Even then, however, it should not be absolute, for within the confines of a diocese like Boston, or a State like Massachusetts—both perhaps as settled and circumscribed as any in the country—there must be a certain elasticity to suit the local demands of cities, towns, and villages. We do not live in the air, or on the air entirely; hence local conditions, earthly and of the world, must play a large part in all such matters. If the whole public school curriculum could be, or ought to be ignored, then the task of unity, while still very difficult, would be possible and feasible, and, I may add, really exists; but there is a very big *if* at the beginning of this sentence.

Any one familiar with the varied school systems, some having eight grades, some nine, some beginning school at five years of age, or, as in kindergartens, much earlier; and knowing the great pressure being brought to bear by college authorities to force grammar as well as high schools into line with their entrance schedule, etc., thus destroying the old and common-sense idea and unit of a common elementary education for the whole people rather than to suit the purpose of a select few or the wealthy classes,—will see at a glance how futile must be any general scheme, independent of these varied existing facts, yet adjustable to all places.

Efficiency.

The question of uniformity in secular branches is not so important as may at first sight appear, for the elementary studies by natural, historical, and wage-earning laws, must be on a common and permanent basis. English (reading, writing, speaking, spelling, grammar, and thinking); arithmetic, in its fundamental processes, and the rest of that abused subject, are of no earthly or heavenly use to ninety-five per cent. of the pupils. The fair knowledge of history and geography; good instruction and practice in drawing and music (not so much for the mere technical parts as for the general discipline, and culture of voice, eye, hand, and ear); and above and beyond all this, the character building that comes from natural and religious training,—these are enough for any grammar school, and enough for any good teacher; in fact, require a very good teacher. Superiors, superintendents, teachers and all sensible men admit this; yet fads and pads are being thrust into the schools all over the land under various scientific and catchy words, while the cry and complaint is too many studies already. Now all the above subjects have fixed and well known elementary limits, and will be uniform enough, if the far more important point of efficiency in teaching is regulated.

Trained teachers, superiors who have been teachers in all or nearly all grades and who spend their time in the school, smaller classes in the primary grades, and well chosen text-books are the conditions of good results.

Teachers.—Some of the very best teachers never had special or normal school training, and so it will always be; and yet the fact remains, that trained teachers ought to be, are, and will be the best, all things considered. The Council of Baltimore strongly urged a normal school for training religious teachers, and some communities had already, or have, adopted the plan in letter and spirit. When diocesan communities teach in the schools, it is comparatively easy, if authority so desires, to know just what ability, preparation, hopes and experience each postulant or professed teacher has had; for this can be done by an examination, scholastic and characteristic, under episcopal direction. It cannot be done for the religious who are not diocesan, though that was

desired and hoped for. It would be possible, however, to have a certificate, diocesan in scope, showing antecedents, age, education, special normal training, experience, success, etc., duly signed by a superior sending a teacher into a school. It might not be the best thing, as certificates sometimes have little value, but it would give some, perhaps considerable, control.

Superiors. — A person may be an excellent superior of a community for administration, financial and spiritual, yet not be adapted to regulate school work, and *vice versa;* and while equal adaptability for both is often, yes, usually and happily, combined, it is often lacking, and school work must generally suffer. A teacher who has taught with fair to good success in all, or nearly all, grades, will best regulate the school work, even though she or he were not superior of the community; but I am well aware how great are the difficulties of such a plan. The unity of a school is the most important factor, and by that is meant the unity of organization, unity of teaching methods, unity of coöperation; all of which is extremely difficult, not to say, impossible, without a superior who is in the school all the time, free from any regular class duties, and giving special attention to weak places, new teachers, or overcrowded grades,—not unknown things in some schools. The overcrowding, especially of primary grades, is a serious drawback in many places. A teacher ordinarily cannot do good work with more than fifty pupils, in two divisions, and teaching twenty-five at one time. This is so obvious and well settled that comment is not necessary.

Text-books.—The text-book problem is a very serious one, and our Catholic publishers, while overflowing with zeal, are, perhaps, not doing the best service, or making most money by putting out too many books and perpetually urging change. Catholic books are called for by the Council of Baltimore, and are certainly most desirable. This is becoming more important of late, as the text-books of public schools ignore God, our Blessed Lord, religion, the Church, and by indirect or insinuating methods are often materialistic and naturalistic, often, also, atheistic in disguise that deceives no intelligent critic.

History, geography, readers, science books are all mediums of storing the growing mind with the spirit of God, creating, ruling

changing the natural and social elements in the world; and the modern text-books fail completely in this most important point of view, while often suggesting that nature and God are one and the same idea. I have heard it said that a certain geography flatly contradicted revealed truth, but happily teachers and pupils were unaware of the fact. I have examined several books on language, and have found volumes without a single sentence on religion, Christian virtue, or duties towards God, whose name even appears so seldom as to be utterly forgotten.

Our text-books, however, ought to be made carefully, not be patchwork of several irresponsible writers, or poor translations from French and German, no doubt very fine in the original.

A teacher, too, must learn to use a book like an artist his brushes and paints, etc.; and changes should be made rarely, only after long careful examination and discussion by experienced teachers; never because a new book is cheaper.

Public Recognition.

Public recognition will come and grow and be made permanent, if on the one hand, we know and take and hold firm our own ground, while on the other, by our standards and the products of our schools we convince the public (voting and legislating), that these schools are in perfect harmony with the best ideals of the country; are based upon true liberty of education, and for much less money give religious, moral and patriotic citizens.

This looks like an immense task, will, perhaps, be styled visionary, hence unpractical. Let us remember that the feeble rays of sunlight at dawn rapidly develop to illumine the whole sky; that the little word "teach" from our Lord's lips destroyed Jerusalem and converted the Roman Empire and made the Church a mother of modern civilization; that the whole religious system of schools in Massachusetts was overthrown by one man's idea, namely, Horace Mann; that we have one simple direction to follow and apply to our educational sphere: "Luceat lux vestra coram hominibus, ut videant opera vestra bona, et glorificent Patrem vestrum, qui in coelis est,—Let your light shine before men, that they may see your good (educational) works, and thus

give glory and honor to your Father in Heaven,"—then take heart and let the results come.

The fear of admitting once more religious education comes from false historical prejudices, sometimes called views, and has been dispelled in England, Germany, Canada, and Nova Scotia; why not in this free and glorious Republic, that now stretches around almost two-thirds of the earth?

1. Let us take our own ground and hold firm without vacillating minds and stammering lips that are unworthy of the Church. Religious education is necessary not only as a factor of morality for all masses of people, enlightened as well as barbarous, but it is an intellectual necessity in the proper development of any modern civilized individual, family, or nation. The Christian Church—and for sixteen centuries Christian Church and Catholic Church are identical, synonymous terms—has been the great, world-wide, dominant factor in all that is best of that very complex term, civilization. It is by her religious doctrines, practices, worship and individual influence over men's souls, that she became that power, and it is impossible to teach children or men right views about that developing civilization, or to make them the admirers and continuous supporters of that civilization, without teaching a great deal about those religious doctrines, etc. Now, practically speaking, this cannot be done without religious instruction and training in the elementary schools, where the great mass of people get, not all, but the foundation of all their education. Unite our own people and all who care for the maintenance of a Christian civilization, and then let them plead strongly and perseveringly their rights as citizens and as parents to have schools according to their own standards.

2. Let our standard and products be known; for it is impossible under modern conditions to make headway on any other lines. This is one and a very strong reason why the formulated State system ought to be a guide for all secular branches in every school, in this sense, that the ground covered in all elementary studies, the time and importance given to each branch, and the civic ideas that make a State or Nation, should be closely followed, through Catholic books and with Catholic teachers. Let our children be thoroughly trained in the fundamentals of English

and arithmetic, and taught to think; then the results will take care of themselves.

3. Another way is to have our pupils enter competitions for high schools, normal schools, civil service, and special posts. They may not wish to attend these schools, perhaps cannot, but a diploma or certificate of entrance is an honorable mark of talent, industry, and success for the pupil and for the school.

Our Catholic schools of Boston have been making much headway for several years in these competitions; and though failure may be the result the first or second time, it will only spur on to better planned preparation and efforts. Here I may mention a new feature that is being introduced this year into our Catholic School System in the Archdiocese of Boston, in the form of scholarships to be awarded to proficient pupils, boys and girls. Under this new arrangement, at the end of four years the Parochial School girls will have nine residence Academy Scholarships; while for the boys there will be eleven actual College Scholarships at the end of seven years.

4. We ought, in a calm and persistent way, to create and develop a public opinion in favor of a readjustment of the educational legislation, so as to remove or get around the quasi-technical difficulties. Originally in New York and Massachusetts, the two parent States of much present educational law, the religious school was the only one deemed admissible for a true, complete education. Now the pendulum has swung around to the other end of the arc, and non-religious, which eventually and even now indirectly becomes anti-religious, spirit governs the whole educational mechanism.

It is useless to deny that prejudice and fear of foreigners, and mostly Catholic foreigners, was a prime factor of this change in many places, or at least was made a pretext for a well designed, non-religious system of schools that was being framed all the time from the beginning of the University of the State of New York under French philosophical ideas, and was refashioned by Horace Mann in Massachusetts. That fear and prejudice ought to have been dispelled long ago; but only enlightenment, open and persevering, will pierce the clouds of ignorance or prejudice.

Religious toleration is the settled doctrine and practice of State

and National law, and that should mean protection for all, proscription, direct or indirect, for no one Church that develops honest and useful citizens. If, however, non-religious, gradually becoming anti-religious, and sure to become atheistic, influences are to be the permanent controlling factors, then the sooner it is known and acknowledged the better for the whole country; for disease is never cured by being concealed.

5. The State Constitutions decree free education for all children, and that should mean free education according to the wishes and on the standards of parents, not a monopoly of one standard, and that non-religious.

Let the State encourage, protect and support in a just manner every elementary school taught and giving results according to its own standards of knowledge and citizenship, and thus stimulate all teachers to put forth the very best efforts.

Besides the injustice that all reasonable men must admit in seeing Catholics pay a tax for public schools and then pay for their children's education in other schools, it would be really good public policy and enlightened patriotism for the State to make our schools a part of the public school system; for, otherwise, as our thousands of children grow up to manhood and womanhood they can, and will, look back and say, "The State did not give me my education, which was my constitutional right."

6. As a preventive of anarchy, and a conservative factor to maintain and strengthen social rest and thus business stability, the religious instruction and training ought to appeal as necessary to every intelligent public man of this great American people, that has been dazed by the recent assassination, and wonders whether the finely built educational structure is not resting on sand or near a treacherous running water-way.

7. Lastly, and best of all, let our boys and girls show forth what manner of education they receive, intellectual, moral, religious, in manners, virtue, and character; let them stand together in their class or school associations to become powerful units of public influence; let them be the living witnesses to the world of what Catholic education means in theory and in practice, silent and speaking symbols of the religious instruction and training that made them men and women, citizens and Catholics of true fibre. Thus of every school can and will it be said:

"It had trained a body of youth, the like of which, perhaps, no city in the world could furnish. It was not without a profound emotion that the friends of humanity contemplated a spectacle so new and so touching. That ignorant and boorish class, full of prejudices, which everywhere abounds, was no longer met with at Fribourg. The young there developed graces and an amiable deportment, which were never marred by anything disagreeable in tone, speech, or manner. If, seeing the children covered with rags, approaching you, the thought came that you were to encounter little ruffians, you were wholly surprised to have them to reply to you with politeness, with judgment, and with that accent which bespeaks genteel manners and a careful education. You will find the explanation in the school, when you observe the groups, where these same children exercise by turns, as in playing, their judgment and their conscience. Three or four hours a day employed in this work, gave the young that intelligence, those sentiments, and those manners that called forth delight and admiration from every looker-on."

These words were written by a Protestant minister on a Catholic school at Fribourg, of Switzerland, that was taught by a Catholic priest, the well-known but little heard of Père Girard. They ought to be said of every Catholic school, and then the public mind and heart and conscience and vote will be with us, to give the venerable Mother Church her rightful place in the development of her own youth, and will find her, in the hour of struggle and storm, blessing the hearts, and, if need be, the swords of those same children, sending them forth to hold up the Cross, and defend the flag for the honor of God and fatherland.

LOUIS S. WALSH.

Salem, Mass.

LUKE DELMEGE:—PART II. ILLUMINATION.[1]

XLI.—A PROFESSION SERMON.

THEN, after another brief interval, the great day arrived—the day that was to witness the consummation of great hopes—a far foreshadowing of the final *Veni, sponsa mea!* It is doubtful whether there is any moment in the life of mortals so full of pure and perfect bliss as that which marks the taking of the final vows of profession. Around the marriage feast there hangs some shadow of fear and anxiety for a future which, at best, is problematical; and the eyes that watch the happy couple, stepping out,

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hand in hand, from their fellows, to walk the ways of life in a new partnership so exclusive and so responsible, are filled with a vague anxiety and foreboding, and the sunlight is broken in the prism of tears. But, at a profession ceremony there is neither parting, nor sorrow, nor fretful fear: only the calm intoxication of a too great joy; for the spouse is given into the arms not of man, but of God. And hence, the profession morning of Barbara Wilson broke with the promise of a glorious day; and the very atmosphere seemed to hum with the Halleluiahs—the glad echoes of all the music that filled the hearts of sisters, priests, and penitents. For the latter knew now all the pathetic heroism of their former sister; and if they regretfully parted with the assumption that the great Mother of God had been amongst them, they comforted themselves in the assurance, that at least one of her saints had been their gentle companion during ten eventful years. And it mitigated their shame and remorse to think that a pure soul had shared their lot. Her heroism had been a second absolution.

That little chapel, then, to the left of the high altar was filled that morning with a curious, happy, loving, eager throng of penitents; and the very idea that one of their number was about to be raised to the glory of the white habit, and a place of honor in the choir stalls, filled all with a kind of personal pride and exultation. And so they whispered, and watched, and pointed, and conjectured, until the great organ rolled out its mighty volumes of sound, and the opening hymn announced the advent of the Bishop and his assistants. Then, after the preliminary ceremonies, Mass commenced; and, after the Gospel, Luke Delmege knelt for the episcopal blessing, and ascended the predella of the altar.

Luke was by no means nervous. He had long since acquired so thoroughly a perfect command of thought and utterance, that he knew a breakdown to be impossible. Yet he felt all the solemnity of the occasion; and he was about to depart from the usual style of pulpit utterances, and pass from abstractions to the concrete facts of his own life, and the workings of his own conscience. For, although that life was immaculate, and that conscience unrebuking, he felt that an *amende* was due to God and his own soul for his one fault—that he had failed to grasp

his vocation to soar unto the highest, and as a penalty of that infidelity, that his life had been dragged "along on a broken wing." Now, such an unveiling is at all times embarrassing; and, especially, as it now broke through the thick folds of a reserve that was almost haughty, and showed the world, who only deemed him an unapproachable and coldly perfect character, an estimate of self, that shrunk into the smallest dimensions under the light of great humility and sublime contrasts. He felt also that he had to enunciate principles that would seem so large for human effort as to appear affected and extreme by their very difficulty; and he had to synthesize and compare religion and philosophy in a manner that would seem to ordinary understandings the outcome of pedantry and vanity.

He took for his text:—

> "At that time, Jesus said to His disciples, If any man will come after me, let him deny himself, take up his cross, and follow me. Whosoever shall save his life, shall lose it; and he that shall lose his life for my sake, shall find it."

"The Divine peremptoriness, and the seeming contradiction in these words," continued Luke, "would yield another proof, if proof were needed, of Christ's Divinity. 'Never man spake like this man.' An earthly philosopher, a Grecian sophist, would either promise vast things to his followers, as the adversary tempted the hungry and weary One in the desert; or, if he affected truth, he would teach it in abstractions, and leave nature to cut its easiest path towards happiness. But the great Divine Teacher laid down the minimum condition of being His disciple in that stern command: Deny thyself; and he appended the vague, and apparently contradictory promise, that 'whosoever shall lose his life, shall find it.' It is strange that men not only were not scandalized at His words, but readily accepted them as doctrinal truth and infallible promise; and the half-educated publican, and the totally illiterate fisherman rose up hastily to follow a Teacher who demanded so great a sacrifice for so problematical a reward. And stranger still it is that generation after generation, souls are to be found who, fascinated by the very arbitrariness of this command, rise swiftly to the high levels of sanctity which it connotes; and, passing beyond the dictates of a protesting self-love, or the

still more dangerous platitudes of a compromising world, find themselves suddenly in that desert where the Hand of their Master is as a shelter of a rock, and the sound of His voice is as the murmur of running waters. Such a sacrifice we are witnessing to-day—such relinquishment of youthful desires and ambitions, —such a calm severing of ties that bind as closely as the silver cord of life—such a renunciation and self-abandonment—such sacrificial vows written and sealed on parchment in the presence of the King, yet more truly written and sealed with the heart's blood, as if to meet the theological condition of destruction and consumption. But, there is a peculiar and individual feature in the circumstances of to-day's immolation, that lends to it a special significance, and from which I shall be pardoned if I deduce a special meaning, and, perhaps, a wider and more far-reaching application. You will have noticed that my text implies not only the idea of Renunciation, but also the idea of Sacrifice. 'Deny thyself!' 'Lose thyself!' This is the command. In the great generality of religious professions, the first precept alone is insisted upon; the latter idea of sacrifice, particularly vicarious sacrifice, seldom enters. The Church deems the absoluteness of the former as embracing and containing the latter. But, in the present instance, it is at least a peculiar feature that the life of vicarious sacrifice should be terminated by vows of Renunciation; and that the latter, which generally denote the incipience of a life of self-denial, should, in this case, mark the termination of a sacrifice so great that, like the command to the patriarch of old, only the Supreme Will could impose it on one of its best-beloved creatures. It happened thus. The good sister will pardon the details, because they show how stealthily and invisibly God's Hand is ever moving through His creation.

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"Then the soul of a beloved one was in great peril. His life was doomed. The danger of eternal damnation, from being remote, became proximate. Nothing but Omnipotence was between that soul and hell. In the mighty agony of a sister's soul, that alone seemed to yearn after the lost one, a sudden inspiration dawned. That soul had just shuddered in the involuntary shrinking of pure minds from the very name that, if symbolical of love,

is also suggestive of forgiven sin. And the Most High, in His secret and ineffable designs, decided that this should be the sacrifice. 'The price of the brother's soul was to be the sinless shame of the sister;' he was to be saved through the voluntary ignominy of an immaculate and spotless victim. It is the reflection in miniature of that mighty oblation made by our great brother, Christ; just as the latter was foreshadowed, almost in the words I am using, by the greatest of the Hebrew prophets. There was, of course, the dread, the human trembling before the altar; but then the soul spoke through the firm will; the sacrifice was accepted; the brother's soul miraculously snatched from the flames; and the sister, unknown to all but God, passed from the bright world into the hiddenness of this asylum; and here lived, to all outer appearance, a Magdalen amongst the Magdalens, with all the outer marks of humiliation, her sinlessness only known to God and the good priest who represented Him.

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"Whilst all this was in progress, another life ran on in parallel lines; but, alas! with what a chaos between them! A young priest, he had rejected a similar inspiration to a life of absolute sacrifice communicated at the moment of his ordination, descended from the heroic to the commonplace; and there, his instincts still active and alive, was fascinated by the very watchwords on the lips of the world, which were the daily maxims, reduced to daily practice, of the saints. 'Renunciation,' 'Sacrifice,' 'Abandonment of self,' 'The interests of the race,' 'The sacred calls of humanity,'—here were words for ever ringing in his ears, and calling, calling to some high mystic life, far removed from selfish ease or the cravings of ambition. Alas! it took many years to teach him how hollow was it all—that there was no God in Humanity, except the God who embraced Humanity to raise it almost to the Godhead; nor were the sublime doctrines of Renunciation and Sacrifice practised, except by the lowly followers of the one Divine Man. Yet this was the eternal craving of the human soul; and, as the young priest moved along in the painful path of wisdom, he saw how human philosophy, with a dark lantern in its hand, went painfully groping along the torturing mazes of the human mind, to emerge in the full light of the Gospel, yet

with darkened eyes; for the sublime word, 'Renunciation,' he found in the last note in the music of the greatest of modern poets; and the Divine contradiction, 'He that will lose his life, shall save it,' he found to be the ultimate of one of the greatest of modern philosophers. But what have ideas, however sublime, to do with the conduct of modern life? Action and men of action rule the modern world. Ideas ruled the vast worlds of Oriental mysticism, until they culminated in the sublime realities of the Christian religion; but the Occidental bias is towards materialism, and its one great dogma, the ETERNAL I. But that which was so familiar to the sages of old, which is found in labor and much pain by the great moderns, who agonize in the birth-throes of monsters, is easily grasped by the little ones who seek wisdom in simplicity, and are fain to follow as guides those who, divinely ordained, teach, not in the persuasive words of human wisdom, but in the direct interpretation of plain language more than philosophy can discern, or learning fathom, or fancy conceive?

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"And so the young priest, coming back to his native land, dreamed he had a message to his race. He would inaugurate a new era; he would bring his generation into touch with all modern ideas of progress; he would introduce a new civilization in place of an old and effete system. The idea was a generous one —only it rested on a wrong principle. Or, rather, it sought to build without principle—the great underlying principle of man's dualism—ideas and action, matter and form, soul and body; each with its interests, each with its destiny. He had heard it said, and said with some show of authority: 'Seek men's souls through their bodies! Make a people happy; and you make them holy; Sanctity follows earthly prosperity; and in riches are to be found the secrets of great grace.' He hardly believed it. Yet he would make the experiment. He was warned: 'This people must create their own civilization. There is no use in appealing to purely material and mercenary principles. If the spiritual airship of Irish aspirations must be anchored in a kind of mild materialism, remember always that the latter is but an adjunct.' And so the people rejected at once his suggestion to move on to happiness in the lines of modern progress. To his plea for prudence,

they answered, Providence; for human foresight they placed Divine omniscience; for thrift, charity; for advancement, humility; for selfishness, generosity; until he began to feel he was clipping the wings of spirits, and bringing down to the gross earth souls destined for the empyrean. He then found himself face to face with the problem, how to conserve his race and their old-fashioned ideals at the same time.

"In searching for this he stumbled into an error, and found a solution. He thought it was a first principle, that nations work out their own destinies, and that character forces its way to conquest. He made no allowance for a nation's environments; for dread surroundings through which no purely human energy can cut a path to long-deferred, ever vanishing, yet still realizable ideals. He saw the confirmation of this idea, he thought, under his own eyes, in his own native place—the Ireland which poets have dreamed of, and for which patriots have died. Under the vivifying power of a great personality the people rose up to seize the possibilities within their reach; and, moving on to great spirituality, they seized at the same time every opportunity of advancing themselves materially. And they succeeded. Whilst all around was a desert, here was a land flowing with milk and honey, and the dwellers on the barren mountains looked down with envy on the smiling plains of Arcady. Alas! the element of permanency, the element of security was absent; and one day, under a touch of evil, all the beauty and happiness vanished in smoke and flame and ruin. And as the two illusions disappeared —that of Ireland, built from its ruins on purely material and selfish principles, and that of an Ireland built without the foundation of security and independence—the young priest woke up suddenly to the vision of his country, developing under new and stable conditions her traditional ideas; and becoming, in the face of a spurious and unstable civilization, rocked to its foundations by revolution, a new commonwealth of Christ. The possibility of such an event had been vaguely hinted at by priests, who evidently were struggling to evolve coherent ideas from a mass of sensations and instincts, righteous and just, but yet unformed. It was foreshadowed by the manner in which the people, untrained and illiterate, groped after and grasped the highest principles of

Christian civilization; it was foretold by the energy with which men contemned the mere acquisition of wealth, and felt ashamed of possessing it; it was outlined in the simple, human lives, with all their Spartan severity towards themselves, and all their Divine beneficence towards others. It took shape in the sharp and violent contrasts presented by the fierce rivalry for wealth that animates the citizens of the world's great metropolis, and the milder, yet not less energetic, emulation for grace that was witnessed in our own capital—a contrast as great as that which distinguished the bandit of the Apennines, surrounded by barbaric pomp, from 'the poor man of Assisi.' And finally, it was personified in the example of a humble and hidden priest, who long ago had denuded himself of all things for Christ's sake, and chosen all that was lowly and hard to human nature before all that was pleasant and attractive; and the still more picturesque example of a young girl who voluntarily embraced humility and suffering, and found in her cross the satisfaction of all earthly desire, the perfection of all earthly happiness. It was the old story, which we read so often, of days far distanced from ours by time and change—of souls who brushed with the tip of their wings the fire of hell, and then soared aloft even unto Paradise.

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"There can be no question," continued Luke, "but that such a life of heroism and self-sacrifice is closely symbolical of our beloved country. It argues a disbelief in the Divine economy to suppose that our martyrdom of seven hundred years was the accident of human events, uncontrolled except by their intrinsic possibilities and ultimate developments. That this long cycle of suffering is to close even now is as certain as that our young postulant has put off the robes of penance and humiliation, and put on the garments of gladness. Her future it is easy to forecast. She will move down the valleys of life with an eternal song of love and gratitude in her heart, passing from hour to hour, from thought to thought, from deed to deed, and gathering from each some sweetness that will be dropped in the bitterness of chalices which some have yet to drink. It is as easy to forecast the destiny of Ireland. She will never adopt the modern idea of placing all human happiness, and therefore all human effort, in the desire of purely material

splendor, and sink down into a nation of money-grubbers and pleasure-seekers, becoming at last, not an island of strength and sorrow, but a Cyprus for voluptuousness and a Lydia for effeminacy. But she will strike the happy mean, and evolve her own civilization by conserving her ideals, whilst seeking after the practical. For it is certain that the traditions, the thoughts, the instincts, the desires, the very passions of this people, tend towards the supernatural. And this must be the germinal idea—the primary and palmary principle in her future development—the corner-stone of the mighty building which the hands of her children are tingling to raise—the keystone in that Arch of Triumph beneath which her crowned and garlanded heroes will pass unto the jubilee of her resurrection.

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"Sister Barbara, I make no apology for having made your life a symbol of your country's destiny, and not merely a subject of a barren discourse. I make bold to continue the parallel to the end. I interpret your thoughts very faintly if I do not perceive that now and again, whilst accepting the decision of the Supreme Will, your thoughts revert to, and linger lovingly upon, the hours you spent with your crucifixion. I never doubted that, even on the sunlit morning of the Resurrection, such generous souls as John and Magdalen did revert with some tender longing to the darkness and gloom and sorrow of Calvary, and the love that went forth to the agonized One, and flowed back in a stream of sanctity to their own hearts. Perhaps, indeed, you have sometimes dreamed that it might have been greater and more noble if you had borne your shame even unto the eternal gates, and allowed the hands of Christ alone to take from your head the crown of thorns and place thereon the golden fillet of His Love. Such ideas are the heritage of your race. I, too, shared them once. But, led by purely utilitarian ideas, I flung aside the call to heroism and descended to the commonplace. Let wise teachers beware of bringing down the mind of the entire nation to a common level of purely natural ambition and purely materialistic success. However necessary for the masses such efforts may be to save the race from extinction, it is not the specific genius of our people. That soars higher; and material prosperity must not be the ultimate goal of

our race, but only the basis of the higher life. The world was never so much in need of thinkers and saints as at present. It never needed so much to see the embodiment of the positive teaching of Christ, and the nebulous reflections of that teaching in the wisdom of latter-day philosophy, as now. One such example as that we have before us to-day would be a powerful lever in lifting up the ideas of the world from the rut into which they have fallen; and you might have a thousand such examples amongst so generous a people if the higher life, with its struggles and glories, were placed before them. Nor have I the least doubt that, like the gentle regrets after her cross that mingle with happier feelings in the heart of the professed sister of to-day, when the resurrection day shall have dawned for Ireland, when her valleys are ringing with music, and her exiled children have come back, bearing the many and beautiful sheaves garnered in the harvests of the world, many of her chosen souls will look back with regretful eyes on the days of her gloom and martyrdom; and, escaping from the Hosannas and the palms, will ascend her lofty mountains and create there once more Golgothas of vicarious suffering for the entire race. For unto the end of time there will be sin; and sins demand retribution and atonement; and it is not the sinner but the saint that makes it. And man, to the end of time, will be consumed with selfish desires; and selfishness must find its constant corrective in Renunciation. And where in all the wide earth can this sublime philosophy of Christ be practised, if not here? and where shall the Divine contradiction, 'Lose, that you may gain,' 'Give, that you may get,' 'Die, that all may live,' be verified, if not amongst the people that has held its hands to Heaven in an agony of supplication for twice three hundred years? Where shall the fatal sin of self be extinguished, if not amongst the race which has given to the world in its apostles and martyrs the highest human examples of Divine altruism? And where shall the final law of love be established, if not where all that is holy and most pure stoops to all that is sordid and stained; and blends in the alchemy of charity, sin and purity, shame and pity, so perfectly that, as in the example before us to-day, men fail to discern beneath the outward shows of life the sinner and the saint, the fallen and the unfallen, the lambs that never wandered from the

fold and the sheep that strayed in the forlorn and unlighted deserts of Sin and Death?"

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When the ceremony was over, Luke sought the solitude of the convent grounds to calm the emotion under which he had labored. He cared little what verdict would be passed on that sermon. He only knew that he wished to reveal himself—to make a clear, noble confession of his own shortcomings; and he felt he had only half succeeded. He knew he dared not have spoken more plainly, lest he should shock sensibilities too delicate and tender not to be respected; yet, he also felt that he had wrapped up his thoughts so well in a cloud of words that his feelings were but half revealed. And this was really the case. For, at the *dejeuner*, very various were the opinions expressed about the sermon. One said it was all "rhetoric," a word that has come to mean unutterable things in Ireland. Father Tracey, who looked quite spruce in the newly-dyed coat, called over Sister Eulalie, whose eyes were red from weeping, and asked her in a whisper:

"That was a grand sermon, my dear. But my poor brains could not follow it. What was it all about? Why, my child, you have been crying! God bless my soul, crying; and on such a day!"

Sister Eulalie answered not; but went away weeping all the more.

Matthew O'Shaughnessy, who, as a great benefactor to the convent, had always the privilege of an invitation to those ceremonies, said to the priest across the table:

"That was the grandest discoorse I ever heard, by my friend, Father Luke."

"What was it all about?" said the priest, without a smile.

"Eh? About?" said Matthew, bewildered. "Tell him what 'twas about, Mary. I'm a little hard of hearing."

But Mary, with her woman's quick intuition, divined how matters stood, and said, with a good deal of dignity:

"What would it be about, but the young lady's profession?"

"Of course," said Matthew, who, as the Bishop entered, stood up in an attitude of adoration, and sought, in a most humble deprecatory manner, to catch the Bishop's eye.

Then Barbara came in, led by the Mistress of Novices, and passed up along the ranks of visitors to kiss the episcopal ring, and get once more the episcopal blessing. Then, turning swiftly around, she saw for the first time in twelve long years her father's face. It was now framed in white, and deeply furrowed by care and the labors that are needed for ambition. It was stern, too; for all the explanations made by the Mother Provincial and the priests failed to convince the man of the world that there was not a terrible cruelty and injustice inflicted upon his child. But something—the swish of her white habit, the rattle of her beads, the swift grace of her movements, or the radiance that shone from her features, unnerved him; and, with a little sob of pleasure, he clasped his child to his breast, and kissed her face before all the people. Lady Wilson was more conventional and reserved. She felt she had been ill-used; but, in a spirit of Christian meekness, she was willing to forgive. Each priest stood up, as Barbara approached, and touched her hand reverently. She sat for a long time near Father Tracey, who was much embarrassed at the honor; and said: "God bless me!" several times.

When the guests were dispersing in the great hall outside, the Bishop said aloud:

"Where is Father Delmege? I missed Father Delmege!"

Luke was found with some difficulty, and came forward.

"That was a fine sermon, Luke," said the Bishop.

"Thank you, my lord," said Luke. Then, with a little malice: "I hope there was no latent heresy in it?"

"No. But don't print it; or some fellow will ferret out something heterodox by the aid of a dictionary. By the way, here's a letter for you. You needn't read it till you return home. Good-day! Come see me, whenever you are in the city."

"He'll be in St. John's in a week," said Matthew, winking at Mary. "That's his appintment."

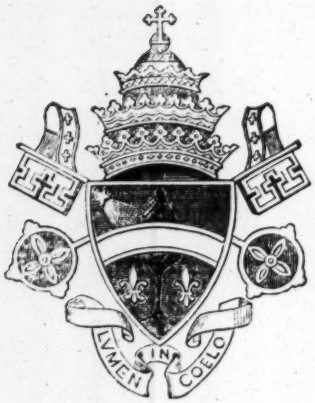
"And St. John's isn't half good enough for him," said Mary.

But Matthew for once was wrong. It was not to a curacy, but to a benefice that Luke was now appointed—to the neat, compact little parish where he spent the few remaining years of life. Here, divesting himself of all things, he lived the life of an anchorite—a grave, gentle, loving man; and happy in having nothing

and possessing all things. Revered and beloved by his own people, it is not surprising that he acquired the character of being somewhat eccentric among the brethren. But this he did not mind. He had found peace by abstracting himself from passing and fading things, and fixing his thoughts on the unfading and eternal. One little luxury, as we have seen, he allowed himself —that of looking out, as a disinterested spectator, over "the beautiful madhouse of the earth," and

> musing the woes of men,
> The ways of fate, the doctrines of the books,
> The lessons of the creatures of the brake,
> The secrets of the silence whence all come,
> The secrets of the gloom whereto all go,
> The life which lies between, like that arch flung
> From cloud to cloud across the sky, which hath
> Mists for its masonry and vapory piers,
> Melting to void again which was so fair
> With sapphire hues, garnet, and chrysoprase.

[*Next*—AFTERMATH, *the concluding chapter.*]



Analecta.

E. S. CONGREGATIONE EPISCOPORUM ET REGULARIUM.

I.

DECRETUM.

APPROBATUR INSTITUTUM SORORUM A PURITATE B. M. VIRG.

Anno Reparatae Salutis 1809, in Dioecesi Maioricensi auctore fel. rec. Bernardo Nadal et Crespi, eiusdem Diocesis Episcopo, ortum duxit pium Institutum Sororum a Puritate B. M. V., vulgo " de la Pureza de Maria Santisima " nuncupatum.

Peculiaris finis sive scopus praefatis Sororibus propositus in eo est ut ipsae primum quidem propriae consulant sanctificationi per vota obedientiae, paupertatis et castitatis, certamque vivendi normam suis in Constitutionibus praescriptam, tum vero sedulo incumbant ad institutionem piamque educationem puellarum.

Cunctae autem utuntur vestibus eiusdem formae, vitamque ducunt perfecte communem, sub regimine Moderatricis Generalis, et exacto novitiatu, recensita tria vota, prius ad tempus, dein in perpetuum ritu simplici emittunt. Porro enuntiatae Sorores, divina favente gratia, bonum Christi odorem iugiter effundentes in pluribus Maioricensis Dioecesis oppidis, adeo uberes, ad Dei

gloriam atque animarum salutem, tulere fructus, ut non solum ab omnibus Episcopis praedictae Dioecesi successive praepositis, sed etiam ab Hispaniae Regibus Reique publicae Moderatoribus, peculiaribus favoribus praeconiisque condecoratae fuerint. Item r. p. d. Archiepiscopus Valentinus, qui Instituti domum sua in Archidioecesi se habere laetatur, egregiis earundem Sororum meritis testimonium ultro perhibuit, ipsasque, una cum Episcopo Maioricensi, Sanc. Domino Nostra LEONI Divina Providentia PP. XIII pro Apostolica approbatione enixe commendare non dubitavit.

Itaque Sanctitas Sua, re mature perpensa, attentisque praesertim commendationibus praefatorum Antistitum, benigne annuens precibus a Superiorissa Generali eiusque Consilio humillime porrectis, in Audientia habita ab infrascripto Cardinali S. Congregationis Episcoporum et Regularium Praefecto die 6 Maii 1901, supramemoratum Institutum, cum suis Constitutionibus, uti Congregationem votorum simplicium sub regimine Moderatricis Generalis approbare et confirmare dignata est, prout praesentis Decreti tenore approbat et confirmat, salva Ordinariorum iurisdictione ad formam SS. Canonum et Apostolicarum Constitutionum.

Datum Romae ex Secretaria S. Congregationis Episcoporum et Regularium die 10 Maii, 1901.

Fr. Hieronymus M. *Card.* Gotti, *Praef.*

II.

Decretum laudis pro Instituto Sororum B. M. Virg. a Mercede, in Hispania.

Anno Domini 1878, opera pii Presbyteri Ioannis Nepomuceni Zegri, Canonici Ecclesiae Cathedralis Malacitanae, ipsa in Civitate Malacitana, probante ac validissimam praestante opem f. r. Episcopo Stephano Josepho Perez et Martinez Fernandez, ortum duxit Institutum Sororum B. M. V. a Mercede nuncupatum, quod subinde domum principem in Archidioecesim Granatensem canonice transtulit. Eum sibi finem sive scopum enunciatae Sorores proponunt, ut primum quidem propriae consulant sanctificationi, servando tria vota paupertatis, obedientiae et castitatis, certisque inhaerendo Constitutionibus, tum vero, exquisitoris erga proximum caritatis opera exerceant et praesertim incumbant ad puellas in sanctitate catholicae religionis, uti par est, instituendas.

Cunctae autem communi victu cultuque utuntur, sub regimine Moderatricis Generalis, et exacto novitiatu, recensita tria vota, prius ad tempus, dein in perpetuum, minore ritu emittunt. Optimis porro auspiciis institutas fuisse praefatas Sorores, vel ex eo patet, quod ipse, brevi, in multis, iisque praestantissimis Hispaniae dioecesibus domus erigere valuerunt, et ubique adeo uberes, ad Dei gloriam atque animarum salutem, tulere fructus ut tam populis quam sacris Praesulibus admirationi fuerint ac propemodum venerationi.

Quamobrem cum nuper Moderatrix Generalis Ssmo. Domino Nostro LEONI Divina Providentia PP. XIII supplicaverit, ut Institutum ipsum Apostolica Auctoritate approbare aut saltem peculiari aliquo favore benigne prosequi dignaretur, omnes Sacrorum Antistites, qui praedictas Sorores suis in Dioecesibus se habere laetantur, datis ulto litteris, eiusdem preces summopere commendare non dubitarunt.

Itaque Sanctitas Sua, re mature perpensa, attentisque praesertim commendatitis litteris praefatorum Antistitum, in Audientia habita ab infrascripto Cardinali S. Congregationis Episcoporum et Regularium Praefecto die 15 huius mensis, memoratum Institutum amplissimis verbis laudare et commendare dignata est, prout praesentis Decreti tenore ipsum laudatur et commendatur, salva Ordinariorum iurisdictione ad formam SS. Canonum et Apostolicarum Constitutionum dilata ad opportunius tempus tum Instituti tum eius Constitutionum approbatione, circa quas nonnullas animadversiones interim communicari mandavit.

Datum Romae, ex Secretaria praefatae Sacrae Congregationis 25 Septembris 1900.

FR. HIERONYMUS M. *Card.* GOTTI, *Praef.*

L. ✝ S. A. PANICI, *Secrius.*

E S. R. UNIV. INQUISITIONE

I.

CIRCA INTERPRETATIONEM DECRETI S. OFFICII DIEI 5 IUNII 1889 QUOAD CAUSAS MATRIMONIALES EVIDENTI NULLITATE LABORANTES.

Beatissime Pater:

Ad pedes Sanctitatis Vestrae humiliter provolutus Officialis

Curiae N., nomine et consensu sui Archiepiscopi, reverenter exponit quae sequuntur:

Decreto Generali Sanctae Romanae et Universalis Inquisitionis diei 9 Iunii 1889 statutum est quasdam causas matrimoniales, quando nullitas est evidens, posse dirimi una sententia, imminutis solemnitatibus et absque appellatione ex officio.

Inter quos casus adest etiam clandestinitas quoad locos ubi Tridentinum decretem "*Tametsi*" observatur. Quod semper intellexit haec Curia Archiepiscopalis hoc sensu, quod nempe una sufficit sententia de plano quoties evidens defectus adest in observantia formae Tridentinae ut si v. g. unus tantum testis adesset, aut si matrimonium contractum fuisset coram solo ministro acatholico . . . etc. . . . Quum autem forma Tridentina plene observata fuit et quaestio movetur tantum de qualitate proprii parochi, etiamsi evidens appareat defectus domicilii aut quasi-domicilii item et delegationis, semper solemnitates omnes observantur et fit appellatio ex officio.

Sed et alii casus occurrunt, nec ita infrequenter, eorum nempe qui in fraudem potius legis civilis ne parentum consensum obtinere teneantur, pergunt in Angliam vel in alios locos ubi Tridentinum decretum non est promulgatum, et post paucos dies statim reversuri, ibi matrimonium contrahunt vel coram Officiali Civili "registrar," vel coram ministello acatholico, vel tandem coram ministro catholico adstante "registrar," nulla habita delegatione proprii Ordinarii vel parochi delegatione. Hisce enim in casibus fere semper evidentissima apparet nullitas, praesertim cum contractus fit coram ministro acatholico, numquam enim delegatio, etiamsi data fuisset, daretur ad contrahendum coram huiusmodi ministello.

Hisce stantibus, humiliter quaeritur:

I°. Quoad matrimonia quae in Galliis, seu in locis ubi promulgatum est decretum "*Tametsi*," contrahuntur coram parocho et duobus testibus, num liceat appellationem ex officio omittere, quum ex actis evidenter concludi potest parochum non fuisse proprium et nullam delegationem datam fuisse ab Ordinario vel parocho proprio alterutrius contrahentium?

II°. Quoad matrimonia quae a catholicis, domicilium retinentibus in loco ubi decretum "*Tametsi*" observatur, contrahuntur in loco ubi idem decretum non viget, quin ibi acquisierint domicilium

vel quasi-domicilium, num solemnitates processus matrimonialis stricte servandae sint quando evidenter constat eos contraxisse in fraudem legis et praesertim in fraudem legis civilis?

III°. Num saltem habito processu cum requisitis solemnitatibus, dataque nullitatis evidentia, Defensor matrimonii possit abstinere ab appellatione ex officio?

IV°. Tandem num sufficiat processus summarius, et omitti possit appellatio, quoties matrimonium contractum est coram ministello acatholico vel coram uno magistratu civili?

Et Deus etc.

Feria IV, die 27 Martii 1901.

In Congregatione Generali S. R. et U. Inquisitionis ab EE.mi ac RR.mis DD. Cardinalibus Generalibus Inquisitoribus habita, propositis suprascriptis dubiis, praehabitoque RR. DD. Consultorum voto, EE. ac RR. Patres respondendum mandarunt:

Provisum per Decretum S. R. et U. Inquisitionis 5 Iunii 1889[1] *quod intelligendum est tantum de causis, in quibus certo et evidenter constet de impedimentis, de quibus agitur, quae certitudo si desit, a defensore vinculi matrimonialis ad secundam instantiam procedendum erit.*

[1] Hujusce Decreti tenor sic sonat:

"*Feria IV, die 5 Iunii 1889.*

"DECRETUM

"In Congregatione Generali habita feria IV die 5 Iunii 1889, E.mi ac R.mi DD. Cardinales in rebus fidei et morum Inquisitores Generales decreverunt:

"Quando agitur de impedimento disparitatis cultus et evidenter constat unam partem esse baptizatam, et alteram non fuisse baptizatam; quando agitur de impedimento ligaminis et certo constat primum coniugem esse legitimum, et adhuc vivere; quando denique agitur de consanguinitate aut affinitate ex copula licita, aut etiam de cognatione spirituali vel de impedimento clandestinitatis in locis ubi Decretum Tridentinum *Tametsi* publicatum est, vel uti tale diu observatur, dummodo ex certo et authentico documento, vel in huius defectu ex certis argumentis evidenter constet de existentia huiusmodi impedimentorum, super quibus Ecclesiae auctoritate dispensatum non fuerit; hisce in casibus, praetermissis solemnitatibus in Constitutione Apostolica *Dei miseratione* requisitis, matrimonium poterit ab Ordinariis declarari nullum, cum interventu tamen Defensoris vinculi matrimonialis, quin opus sit secunda sententia.

"*Eadem feria ac die*

"SS.mus D. N. Leo PP. XIII decretum E.morum PP. adprobavit et confirmavit.

"Ios. MANCINI, *S. R.nae et Un.lis Inquis. Notarius.*"

Sequenti vero feria VI, die 29 eiusdem mensis et anni, in solita audientia SS.mi D. N. Leonis Div. Prov. Pp. XIII, a R. P. D. Adsessore S. Officii habita, idem SSmus Dnus resolutionem EE. ac RR. Patrum adprobavit.

I. Can. MANCINI, *S. R. et U. Inquisit. Notarius.*

II.

DESTRUANTUR IMAGINES ET NUMISMATA AD DEVOTIONEM A MANU POTENTI PERTINENTIA.

Beatissime Pater:

Episcopus L. in America, ad pedes Sanctitatis Vestrae provolutus, humiliter petit, utrum tanquam licita retineri possit quaedam devotio a *manu potenti* (La mano poderosa—la mano *potenta*) nuncupata. Haec consistit in imaginibus et numismatibus, ab Europa provenientibus, quae repraesentant manum apertam, plagatam et in extremitate digitorum imagines habentem Infantis Iesu, Beatae Virginis, S. Ioseph, S. Ioachim et S. Annae.

Feria IV, die 13 Martii 1901.

In Congregatione Generali S. R. et U. Inquisitionis, ab E.mis et R.mis DD. Cardinalibus Generalibus Inquisitoribus habita, propositis suprascriptis precibus, praehabitoque RR. DD. Consultorum voto, E.mi ac R.mi Patres respondendum mandarunt:

Imaginem praedictam esse praedamnatam a Concilio Tridentino; et curet Episcopus ut destruantur imagines, numismata et quodcumque scriptum, seu precandi formula, ad dictam devotionem pertinentia.

Sequenti vero feria VI, die 15 eiusdem mensis et anni, in solita audientia SS. D. N. Leonis Div. Prov. Pp. XIII a R. P. D. Adsessore S. Officii habita, SS.mus D. N. resolutionem EE. ac RR. Patrum adprobavit.

I. Can. MANCINI, *S. R. et U. Inquisit. Notarius.*

E S. CONGREGATIONE INDULGENTIARUM ET RELIQUIARUM

INDULGENTIA CONCEDITUR CLERICIS INFRASCRIPTAM RECITANTIBUS ORATIONEM.

Beatissime Pater:

Maximilianus Franzini, Director spiritualis Seminarii Vaticani,

ad pedes Sanctitatis Vestrae provolutus, humiliter petit, ut Eadem Sanctitas Vestra concedere dignetur aliquam Indulgentiam singulis clericis, qui, lumen a Domino, ad vocationem dignoscendam, exoptantes, praefatam recitant orationem.

EX AUDIENTIA SANCTISSIMI

Die 8 Februarii 1901.

Sanctissimus, auditis expositis, biscentum dierum indulgentiam *omnibus Clericis, praedictam orationem corde saltem contrito recitantibus, benigne concessit; iussitque praesentes litteras Sacrae Congregationi Indulgentiis praepositae praesentari. Contrariis quibuscumque non obstantibus. In quorum, etc.*

† CASIMIRUS, *Archiep.* NAUPACTEN. *Adsessor S. Officii.*

ORATIO.

"Indignus ego sum, o mi Deus, indignissimus Tibi inserviendi in sacerdotali Ministerio, per quod Corpus et Sanguinis Iesu Christi Filii tui in tuis altaribus offertur. Nullum in me, ad hunc honorem assequendum inest meritum, miser peccator cum sim, merum nihil, imo minus nihilo, ob meam malitiam, ad nihil aliud aptus, quam ad peccandum. Sed, ex quo in me sentio quemdam impulsum, me ad clericalem militiam excitantem, nec tamen a memetipso discernere valeo, an hoc sit mea praesumptio, an tua inspiratio; Tibi me humiliter subiicio, ac Te rogo, ut mihi ostendas, utrum id sit iuxta tuum beneplacitum; nihil enim contra tuam voluntatem exequi volo. O, qui es lux mundi, me illumina; et, si hoc meum cogitatum est tua vocatio, da mihi gratiam prompte Tibi obediendi, ac insuper Tibi digne obsecundandi. Sin autem, Domine, me ad Ministerium sacerdotale non vocas, aut me in hoc bonum Sacerdotem futurum non vides, sed contra, mali exempli et scandali in Ecclesia, ne permittas me unquam talem ingredi viam, quae ad damnationem perduceret.

"Sanctissima Virgo, Mater Dei et Mater Boni Consilii, his meis humilibus precibus virtutem adiice; et tuis quoque meritis, tuaque intercessione impetrem a Domino, me in omnibus habere non secundum meam, sed secundum suam sanctam voluntatem."

Pater, Ave, Gloria.

Conferences.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

OUR ANALECTA.

The Roman documents for the month are:

I.—S. CONGREGATION OF BISHOPS AND REGULARS:

1. Publishes the "Decretum approbationis Instituti Sororum a Puritate B. M. Virginis."
2. The "Decretum laudis" for the Institute of the Sisters of Our Lady of Mercy (Spain).

II.—S. CONGREGATION OF THE INQUISITION:

1. Interprets the Decree of June 5, 1889, regarding the authority of the Ordinary to declare null, without the processes required by the Apostolic Constitution *Dei miseratione*, certain marriages void from the beginning.
2. Repudiates the so-called devotion of the "*Manu potenti.*"

III.—S. CONGREGATION OF INDULGENCES grants indulgence to prayer (the text of which is given) said by clerics for light on their vocation.

THE WORK OF OUR PAROCHIAL SCHOOL SUPERINTENDENTS.

To the Editor of THE ECCLESIASTICAL REVIEW:

The question of "the general advantages and the method of bringing into harmonious action the efforts of Catholic School Boards toward maintaining a uniform standard and obtaining greater public recognition of the work done in our Parochial Schools," is important and opportune. I am pleased to offer, at your request, some suggestions for "a plan tending to increase the efficiency, unity, and general (public) influence of the Catholic Parochial School System."

1. The efficiency of our schools depends upon the ability of our principals and teachers and upon the solicitude of pastors in organizing and supervising their schools. On the one hand, the employment of incompetent teachers would be an injustice to the pupils and their parents, and to Catholics generally who support the schools. On the other, overcrowded classrooms, inadequate teaching apparatus, and unsuitable text-books would be stumbling-blocks in the path of capable teachers, who, in these circumstances, could not do justice to their pupils or themselves.

The Bishops of the Third Plenary Council attempted to provide against these untoward conditions, by their enactments respecting the seminary training of clerics, the subjects for conferences of the clergy, the pastor's visitation of his school, and the public examinations of the pupils. Two Diocesan Boards were to be appointed: one, a Board of Examiners, to ascertain the fitness of parochial school teachers; the other, a School Board, to inspect and report upon the work of the schools. Finally, to prepare candidates for the teacher's office, Normal Schools were to be established for the training of teachers whether religious or lay. These decrees, if faithfully realized in well-organized institutions, would guarantee a high degree of efficiency in our school work.

Unfortunately there are in many dioceses difficulties, chiefly financial ones, that stand in the way of carrying out the Council decrees. School expenses are burdensome beyond the ability of many a parish to afford a proper schooling for all its children. The number of pupils is oftentimes out of all proportion to the number of primary teachers, and novitiates are constrained to send forth untrained teachers to experiment on the souls of little ones. Poor text-books are used because better ones are somewhat more costly. Each little parish essays a Grammar school where only a Primary school can well be maintained. The members of School Boards are too busied with parish duties to devote sufficient time and attention to schools other than their own. Insistence upon minimum requirements for teachers gives way where Church finances do not warrant salaries that could command the services of the trained teacher. Meanwhile, and until the American people relieve their Catholic fellow citizens of the unjust burden of double taxation for school purposes, we must do the best we can with inadequate means to execute the wise directions of the Third Plenary Council.

2. The unity to be desired in our schoo' work is not easily defined.

Unity of aims is not wanting. Our schools are intended to give our children a solid training that will fit them for the duties of life as intelligent and virtuous American Catholics. But what amount of schooling each parish should afford towards this end, is not agreed upon; perhaps, it cannot be absolutely determined for any wide area, since local conditions need to be considered. Catholic high schools are a virtual necessity for our youth who desire the advantages of higher studies, if we would shield their faith and morals through the perilous period of adolescence. But the organization and maintenance of high schools offer problems no less worthy of discussion than the problems of our colleges that have received attention especially during the past few years.

Unity of ways and means that would degenerate into a dead uniformity of school methods and devices is not desirable. In the thousand and one minor details of school life, some unity should be secured in each parish school. The school must needs be wisely adapted to the status of the parish. In all the large essentials of school government, unity should prevail in the schools throughout the diocese. Years ago everything was left to parish initiative, with the consequence that in the too frequent transfer of pupils and teachers invaluable time and labor and money were lost. It rests with the Diocesan School Board to formulate general rules and regulations for the schools.

To systematize the work of the schools, and to see that the rules of the School Board and the requirements of the Course of Study are observed, the appointment of a Diocesan School Supervisor, Inspector or Superintendent, has been found the most effectual means. The priest chosen for the office should be given an opportunity to qualify himself by special study, observation, and experience in pedagogics. His whole time and attention should be devoted to the examination, inspection, and supervision of the schools. But unless he is sustained in the intelligent and judicious exercise of his authority, his time were better spent in parish duties.

No one individual can without some aid attend properly to a large system of schools embracing hundreds of teachers and thousands of pupils. In large dioceses he should have the assistance of a Board of Associate Inspectors in the minute examination of the schools; otherwise many schools will have to do without an annual visit. In some dioceses each teaching order appoints one or more of its members to supervise, under the direction of the Superintendent, the work of the

teachers and pupils in the schools taught by the members of that community. This Board as a body of expert teachers, familiar with the best in education, and conversant with the needs of the schools, meets regularly and discusses subjects pertaining to the Course of Study, text-books, examinations, etc. Under its auspices general meetings of teachers, departmental meetings, and grade meetings are held from time to time to supplement the training of the novitiates and to acquaint the teachers with the most approved methods of teaching.

It is in connection with this feature of our school system that your correspondent's suggestion for "an organization or union among Catholic School Supervisors in different dioceses" is most timely. There has been, of course, some communication between them, relative to school problems. Some years ago it was suggested to hold an informal meeting of the then superintendents, but nothing came of it. I heartily indorse the proposal, for I feel sure that regular meetings of our Superintendents and their Inspectors would inure to the benefit of each, and to the improvement of the school system. Their reports, addresses, and discussions would, no doubt, be a valuable addition to our scanty Catholic pedagogical literature. An interchange of ideas, comparison of organizations and plans, the study of school problems and their attempted solutions, etc., that would characterize the conference, would prove mutually helpful, and the treasures of each would become the property of all.

3. The general public influence of our schools seems to have been in the minds of the Bishops when they suggested public examinations of pupils once or twice a year in order to commend the school work to the favor of the people. Other motives affecting the work of pupils and teachers warrant these examinations. We depend upon the support of our Catholic people. The more familiar they are with the splendid work of the schools, the deeper their interest and sympathy and generosity will be. By parents' meetings, school work exhibits, alumni and alumnae societies, school announcements in parish calendars, etc., as well as by Church announcements, this interest may be stimulated into heartiest coöperation with priests and teachers. The general public will learn much through these that will redound to the credit of our devoted teachers, and will command admiration for the Church that is so consecrated to the Christian training of God's little ones. The local press, too, may be utilized with profit for the edification of the people and the glory of God, according to Christ's words: "Let your light sihne before men that

they may see your good works and glorify your Father who is in heaven." Especially should our Catholic press give ample space to the records of school work. Too generous support cannot be given to the few Catholic school papers and journals that we have, which, if ably managed and rightly encouraged, will prove bureaus of information concerning our school system. These are some of the ways in which we can secure due recognition of our work and corresponding public influence, without awaiting another World's Fair to exhibit the results of the divine work going on quietly and hopefully in our schools all over the land; and nothing will better or more speedily help to realize what is feasible and desirable in these suggestions than the proposed conference of the Catholic School Superintendents.

THOMAS J. O'BRIEN.

Brooklyn, N. Y.

To the Editor of THE ECCLESIASTICAL REVIEW:

Let me add my voice to the chorus of endorsement of the views expressed by your correspondent, E. A. Waldorn, in the October issue. His plea for greater interest in the elementary schools, for coöperation, for some systematic means of keeping the work done by our teachers before the public in and outside the Church, with his final suggestion for the inauguration of a Catholic National Bureau of Education, are as practical as they are desirable and needful. No one but will agree that it is time steps were taken towards fixing the standard of our primary education and of seeing to it that the Parochial Schools receive the credit they deserve. Indeed, it is strange that our more than 4,000 parish schools, with their million of children, not to speak of the orphans and other pupils in Catholic charitable institutions, should have so long lacked the forces of unification, but which now, it is believed, through the admirable and simple suggestions of your correspondent may be successfully gathered and controlled.

For the present I do not care to discuss the question of uniformity in connection with grading the classes, the text-books used, the training and methods of the teachers, and the rest. These questions with their thousand and one issues, local and general, come later. The thing is, it seems to me, to centralize

the movement, to give it a head and capable executive, to give it power and responsibility; in short, to call together for consultation the diocesan heads of our schools.

It should not be difficult to assemble in conference the Catholic School Superintendents and Supervisors of the United States, one delegate from each diocese. At their first meeting representatives of the fourteen archdioceses might read papers arranged for beforehand on subjects relative to the aspirations, needs, dangers, and work in all its branches of the Parochial Schools, to be followed by discussion and comparison of notes. The zeal and encouragement engendered at such gathering of the directors of our children's education would thus be carried to every diocese in the Union. And all over the States there are school managers ready and able to join forces with their fellows for the standardizing of the primary training of their little ones. With the aid of these our Superintendents would soon win the coöperation of the general body of the Clergy and secure their goodwill and influence towards the all-round improvement so desirable in the Catholic elementary school system. Here, perhaps, is the immediate object to be sought after and reached, without which no real results can be looked for, but which once secured all else will be easy and success assured.

One may often hear it said that the schools, by which is meant in particular their financial maintenance, is the *crux* of the clergy. Perhaps some are content with this expression, and there leave it, not over-willing to shoulder the burden, but leaving a good deal of the weight on the uncomplaining generous toilers in the classroom. It is not to be gainsaid that the schools are a grievous and often a well-nigh unbearable tax on our people, who justly chafe under the unfair laws that require them to pay for what their conscience cannot allow them to use. It is a serious grievance, and one which cannot be too soon redressed. Nevertheless, if I may venture to say so, there is no likelihood of our becoming unmindful of this conscience hardship, which is always exerting its own reminding pressure. What is more necessary, especially as there is danger of its being lost sight of, is the keeping before the faithful the paramountcy of a Catholic training for their children. Let them be shown the supreme importance of religious instruction,

the privilege of their Catholic heritage, their duty towards this precious gift, and the reason they have to be proud of their schools. Even the fair-minded of those who are not of the fold are ready to admit, I do not say the efficiency, but even the superiority of our religious teachers over those of the public schools. It is easy to point out how in motive, training, experience, character, disposition and inclination the Sister or the Brother is a God-given instructor of youth. And our Catholic people should and would take a legitimate pride and glory in this, once the matter were brought home to them. With our millions of Catholic people jealous of the rights and the honor of the Church's and their children's schools there would be no longer question of ways and means for securing public recognition for our primary education, especially in these days of dying prejudices.

Therefore, the first step to be taken is the convening of our diocesan educators; through them gaining the interest of the clergy, and thence of the faithful. Questions of uniformity, efficiency, and public recognition will become easier then.

EDGELY.

To the Editor of THE ECCLESIASTICAL REVIEW:

In reference to the question mooted in the last number of the REVIEW, namely, whether or not meetings of Catholic School Superintendents would be feasible and useful to bring about more harmonious action of Catholic School Boards, I must confess that I have some serious doubts, for reasons with which most, if not all, Catholic School Superintendents must be familiar.

General resolutions and general suggestions are, like general averages, very respectable on paper, but mean little oftentimes to the initiated, for lack of authority and the impossibility of executing anything beyond the suggestions that are harmless and that die when the breath that brought them forth, is exhausted.

1. However, I think it both feasible and useful for the Supervisors of Catholic Schools in the Eastern States to meet once, just to confer on the condition of the schools, and to decide how far annual meetings would be worth the time and trouble.

2. There ought, it seems to me, to be at Washington a "National Bureau of Catholic Education," where detailed and

classified information on all the Catholic schools would be kept, and whence all necessary or useful knowledge could be given promptly to the Catholic people and press, or to any serious party requesting it.

3. There ought also to be in every State—for the State is becoming more and more the unit at the expense of town, city, and county—a State Catholic Association, not for political ends, but for getting, and holding, and, when needed, giving promptly the information about Catholic interests, charitable and educational, all over the State.

We must look ahead and do our part openly and clearly in moulding the ideals of our country, for the Church that fashioned and vitalized republics, monarchies, and empires before the word America was known, is as young and vigorous to-day to face new social conditions as when she made out of barbarous hordes the great nations of England, France, and Germany.

LOUIS S. WALSH,
Supervisor of Catholic Schools, Archdiocese of Boston.

A NEEDED CLASSIFICATION.

(Communicated.)

There is an apologetical argument which has much less prominence than it deserves in text-books *de vera religione*. It is the argument from Catholic Unity, considered, not as a note of the Church, but as a *motivum credibilitatis*. I have in practice found it very attractive to educated inquirers. But to give it precision and force, one needs a scientific division of the causes which produce or tend to produce sects. I write this note in the hope that it may occasion a discussion of the subject in the pages of the REVIEW. One of Bishop Hedley's luminous sermons is helpful to a knowledge of the causes in question. He notes that more recent scientists have discarded the views of Spencer, Lubbock, and Huxley in regard to the primitive religion of man; that they have shown that Monotheism is primitive, and the multiplication of gods a later corruption. He says:

"What has happened? I take the account from the books of which I am speaking, and it is this: In every tribe or community, from the beginning, there would be four influences constantly operating. First they [the people] would cease

to wander and grow settled; this would incline them to seek to make God a local God, favoring them, and hostile to their enemies. Next, the idea of a State would grow up, and the chiefs or rulers would look out for means to strengthen that idea by fear and authority; hence the worship of dead ancestors, who must be propitiated by rites, offerings, or even blood. But, thirdly, there would be, especially on the part of the more powerful, the more cunning, and the more rich of the community, the continual pressure of self-indulgence, and this would urge them to find gods who would approve of their pleasures. And, lastly, there would be progress in the arts, which, in itself, as history shows, tends to the expression of the Divine idea in material form, and thus (unless there is some check and counterpoise) to corrupt and degrade it. Now, this fourfold influence—localization, statecraft, self-indulgence, and the artistic impulse—makes up what we just now called worldliness or secularism."

He next shows that these four causes have produced, and are ever tending to produce, divisions among Christians. As operating now, two of them admit of more specific names. Localization becomes race and nationality; and the artistic impulse becomes progress of the arts and science, in so far as it issues in indifferentism, naturalism, and agnosticism. It is evident on the face of history that these four influences are chief causes of sectarian divisions. But it seems to me antecedently improbable that the influences which account for the divisions of natural religion would alone suffice to account for the divisions of revealed religion. In natural religion, for instance, there is the uncontrolled right of private judgment; whereas, in the presence of a divinely constituted external authority, that right is in part abolished, and in part made subordinate. In natural religion private judgment may be led astray by one or other of the four influences named above, but is always the exercise of an undoubted right. In revealed religion, on the contrary, private judgment is often in itself direct rebellion against constituted authority. Hence I think it should be classed as a cause coördinate with the others. Again, the Church is much more than a teaching body: she is a world-wide Kingdom with power to rule in matters not of faith, and such a polity must encounter obstacles arising from its very constitution. The more an empire expands, the greater the danger of its breaking up. Difficulty of communication with the Holy See seems to have been the chief cause of the Armenian Church drifting into a state of schism. It is questionable whether strong political antagonism between different sections of the same country should not be classed as a sub-division of localization; but, in any case, the Presbyterian Church North and the Presbyterian Church South, the Methodist Church North and the Methodist Church South, attest its power as a dividing influence. Will not some one

kindly give us a complete list of the causes, with illustrative examples of their operation? Such a statement would greatly help to make it evident that all Christians in the world to-day would be members either of separate national churches or of local sects, if the Catholic Church were not held together by supernatural power. All non-Catholic Christians are members of either separate national churches or of local sects. They would unite in larger organizations if they could. They talk much of union. They have strong motives for wishing to unite. They have as much control of human means and of social arrangements as men can ever naturally hope to have. And yet they are as powerless to construct even a faint imitation of the Catholic Church as were our ancestors in retention of Monotheism. At the imposing Protestant Foreign-Mission Conference, held in New York last year, the need of at least some understanding among the forty different denominations there represented was acknowledged by all; but nothing came of it. One speaker was interrupted frequently by bursts of applause, as he dwelt on the need of some power to fuse all creeds, and after one of those rounds of applause, he said: "Yes, there are a good many of you here who applaud my remarks while you sit here, but when you leave the hall you will be clinging just as tightly to your Calvin, your Wesley, your Knox, and your Robinson."

This suggests yet another cause of division, namely, the personal influence of some strong, but misguided leader upon his fellowmen.

† N. MACNEILL, *Vic. Ap.*

St. George, Newfoundland.

ABBÉ HOGAN.

Details from France regarding the death of the Abbé Hogan state that he died during the night of Sunday, September 29. He had retired apparently in good health, and was to start on a journey to Rome the next day. An attack of heart trouble caused him to rise from his bed and leave his room. The Father Bursar of the Seminary found him sitting on the stairway, unconscious. A few minutes later it was noticed that life had passed from the venerable priest. Father Hogan had made his confession as usual on Saturday, and celebrated Mass on the following morning, the day of his death. On his desk were found some jottings on the

subject of death, showing that whatever he meant to do in the near future, his mind was fixed upon the end of his pilgrimage. He was taken down in the midst of his journey, ready still for action, or, as the Rev. Joseph Gordian Daley, pupil and friend of Dr. Hogan, expresses it in the subjoined lines, as a soldier moving in the battle to assured victory.

ABBÉ HOGAN.

The grenadier remembers not the pains
Of weary footsore march and bivouac cot;
The straining thirst, the hot red wounds, forgot,
He seems to hear alone the dulcet strains
Of bugle-trumpets wafting o'er the plains
The message of clear victory:—proud his lot
To thrill with all the glory of that spot,—
His regiment's honor and the nation's gains!

Rest lightly on his ashes, soil of France!
True grenadier he was, and loved thee well.
The lustrous actions of his lifetime tell
Firm honor for thy banners and enhance
The value of thy counsels,—aye, advance
Thy Christian fame;—anew thy glories swell!

Oxford, Mass. JOSEPH GORDIAN DALEY.

THE SYMBOLISM OF CHURCH STEEPLES.

Qu. What is the meaning of building steeples on churches? The early structures for service (basilicas) were simply square or cruciform houses, without steeples. Of course one can easily understand the fact that bells being introduced give to the steeple the purpose of a belfry. But is there any other special or symbolical signification, one that has a doctrinal sanction so as to be used in explaining the utility and beauty of steeples to the people who are about to build a church, and ask, what is the steeple for, unless to put bells in it?

Resp. The early Christian churches were simple square buildings. After Christianity had become a recognized religion in the Roman empire, the external form of churches was made to harmonize with the requirements and gradual development of the

liturgy. The vestibule, which served as a guard to the body or nave of the church, frequently held the stairways which led to the galleries and the roof. Gradually this arrangement suggested the construction of towers or shafts, which were also utilized as belfries. Such was unquestionably the purpose of the towers attached to certain early specimens of church building in the East (Syria) and in Lombardy, between the fourth and sixth centuries. In time this disposition became a distinct architectural feature, and called for special artistic design. The tower, with its stairway and double or triple story, called for a bell-arch, which was pointed in Gothic fashion and ornamented with the sign of the cross, often with the symbol of the cock above it. During the ages of faith the habit of pictorial interpretation naturally led to a distinct lesson being recognized in the construction of the church steeple.

Numerous references in the Sacred Text and in the writings of the Christian Fathers apply the image or figure of a tower to God, the Messiah, the Virgin Mother of Christ, or the Church. It designates strength, protection, authority, beauty. Thus the Psalmist (Ps. 60: 4) says, "Thou, O God, hast been my hope, a tower of strength." The "tower of David" is spoken of in the Canticles as a symbol both of strength and of beauty, and the term "tower of ivory" (Cant. 7: 4) is applied by the Church to our Blessed Lady. The prophet Michaeas (4: 8) sees in a vision the future Church as "the tower of the flock," the daughter of Jerusalem to which "the first power shall come."

The early Christian writer Hermas, in his *Pastor*, sees the Church under the figure of a tower. St. Jerome (Ps. 47) compares the princes of the Church with the tower of the Church of Christ. In like manner St. Ambrose, explaining a passage in Genesis, says that the walls of the citadel are the Church, and the tower is the priesthood. From these figures the tower or steeple of the church has come to represent sometimes the authority or responsibility of the episcopate or the diocese. Thus St. Maternus, Bishop of Utrecht, is pictured as carrying a church with three steeples, because he governed for a time the three dioceses of Cologne, Treves, and Tongern (Utrecht), and is called the apostle of that region. Others explain the steeple to be the symbol of

the exceptional position of the Virgin Mother of Christ. Others again of the Word of God which, being preached in the church, points to heaven.

EX OPERE OPERANTIS.

Qu. Do the words in the Commentary to De Rubeis, which are quoted at page 443 of last number, not read—"by the gloss, *nisi ex opere operantis?*" which would agree with the answer of St. Thomas to the third objection of Quaest. 79, Art. VII, in III^{a}: "quia sumptio pertinet ad rationem sacramenti, sed oblatio ad rationem sacrificii."

If the good man, P. Gonthier, had clung to the Master, and pointed the difference between sacrifice and sacrament, it would have appeared, indeed, that a Mass offered is certainly of more value than the Sacrament received, for the poor souls; while both are good, however, and profitable for them, *positis ponendis*.

JOS. SELINGER.

Resp. Yes, certainly, the gloss should read *nisi ex opere operantis*. The *operato* was a typographical slip, which, if the previous line of argument did not make evident, might give the occasion for further insistence by P. Gonthier upon his fallacious thesis.

A MEDIÆVAL RIDDLE.

Qu. Can you or any of your readers inform me what is the meaning of the following old English couplet?

Tid. Mid. Mis. Re,
Carling, Palm and Easterday.

B.

"RATHBONE SISTERS" AND "DAUGHTERS OF REBECCA."

Qu. Will you kindly inform me whether the Rathbone Sisters and the Daughters of Rebecca are included in the condemnation of the Pythians and Odd Fellows; and, if so, where can I find an authoritative statement on the matter?

I was called upon to-day to conduct the funeral services over the remains of a person who had belonged to the Rebeccas twenty-seven years. She was received into the Church two weeks ago by a priest of

this city, who said nothing to her about the Rebeccas being forbidden. I am under the impression that the Rebeccas are virtually the same society as that of the Odd Fellows.

The funeral took place from the undertaker's. I refused to conduct the services there because the society was to have charge of the services at the grave. Was not this the proper course to take?

By answering my questions you will enlighten

P. G.

Resp. As both the above named societies profess to be "secret," to observe a separate "ritual" on the pattern of the rituals approved by the "Knights of Pythias" and the "Odd Fellows," which are nominally condemned as unlawful, there can be no doubt as to the duty of Catholics and priests in their regard. We understand the Apostolic Delegate has expressed himself to the same or similar effect, in answer to questions regarding these societies.

THE LITANY AT FORTY HOURS' DEVOTION.

Qu. At our last Forty Hours' prayer we used the Manual published by the REVIEW. There were a number of priests present, some of whom had before them the Breviary (Roman) whilst singing the Litany of the Saints as prescribed. When we came to the petition, "Ab imminentibus periculis," in the Manual, there was a break, because those who chanted from the Breviary had evidently a different version of the Litany from that of the Manual. On comparing the two readings afterwards we found the following order:

Manual.	*Breviary.*
Ab imminentibus periculis	A subitanea et improv. morte
A flagello terrae motus	Ab insidiis diaboli
A peste, fame et bello	Ab ira et odio, etc.
A subitan. et improv. morte	A spiritu fornicationis
Ab insidiis diaboli	A fulgure et tempestate
Ab ira et odio, etc.	A flagello terrae motus
A spiritu fornic.	A peste, fame et bello.
A fulgure et tempest.	

After that both versions continue alike. I am disinclined to doubt the accuracy of the Manual (third edition), and yet the Breviaries which we examined all differed from it. I take the liberty of calling your attention to the fact, so that the correction may be made in future editions.

Resp. There is no correction to be made. The Manual gives the proper version prescribed by the Clementine Instruction for the Forty Hours' Adoration. That version differs indeed from the order of the Breviary, which was, however, intended, and ought to be observed.

DEACONS OF HONOR FOR VISITING BISHOPS.

Qu. In the last number of the REVIEW it was stated that there is no sanction in liturgical authority for visiting bishops having deacons of honor. Kindly permit me to call attention to the following General Decree, June 12, 1899: "An Episcopus Dioecesanus gaudeat jure cedendi thronum suum alteri Episcopo *cum Rmorum Canonicorum adsistentia sibi debita?*" "Affirmative, dummodo Episcopus invitatus non sit ipsius Dioecesani Coadjutor, aut Auxiliaris, aut Vicarius Generalis, aut etiam Dignitas seu Canonicus in illius Ecclesiis . . ."

The writer in the *Eph. Liturgicae*, Dec., 1899, plainly teaches that the "assistentia Canonicorum sibi (*i. e.* Dioecesano) debita" implies the assistance of two deacons of honor.

B. O.

Resp. There is no doubt of the existence of the decree referred to; but there is serious doubt whether the interpretation of the *Ephemerides* can be admitted since it implies a contradiction to the *Caeremoniale Episcoporum*, which is the liturgical norm in the case. That authority reads, in reference to deacons of honor (*assistentes diaconi*): "Hujusmodi assistentia facienda est tantummodo Episcopo loci Ordinario, et *nulli alteri*, etiamsi sit delegatus qui in sede Episcopi sederet."[1]

The Rescript of June 12, 1899, answers the question—"An Episcopus Dioecesanus gaudeat jure cedendi thronum suum alteri Episcopo cum Reverendissimorum Canonicorum assistentia sibi debita?" by saying, "*Affirmative*, dummodo Episcopus invitatus non sit ipsius Dioecesani Coadjutor, aut Auxiliaris, aut Vicarius Generalis, aut etiam Dignitas seu Canonicus in illius Ecclesiis." From this decision the *Ephemerides* infers that the bishop invited

[1] *Caerem. Episc.*, Lib. I, cap. VIII, 4.

to take the throne enjoys *every privilege* to which the ordinary possessor of the throne has a right.

If this interpretation be correct, it appears to render void, as we said, the prohibition of the *Caeremoniale;* which can hardly be assumed. Hence we repeat that, apart from what the interpreters may have to say on the subject, there is no distinct *sanction* in the liturgical law for the practice. All that can be inferred from the above mentioned decree appears to be that the invited bishop obtains a right of some sort of assistance by Canons in churches where there are Canons, whenever the courtesy of taking the throne of the Ordinary is extended to him. When the writer in the *Ephemerides* argues that "concesso throno, quod magis est, reliquae honorificentiae negari nequeunt," he assumes too much, since the rule laid down in the *Caeremoniale* shows that a distinction as to marks of honor between the Ordinary and an invited bishop is to be maintained. No doubt the custom where introduced obtains the sanction of toleration, and this might be inferred from the answer of the S. Congregation; but this does not explain away the liturgical law as expressed in the *Caeremoniale.*

The Dolphin

BOOK NUMBER OF THE

American Ecclesiastical Review

DECEMBER, 1901

Ecclesiastical Library Table.

SACRED SCRIPTURE.

1. **Criticism.**—Mgr. Mignot, Archbishop of Albi, continues the series of letters to his clergy concerning the right attitude of Catholics towards the conclusions of the historical criticism of the Old Testament. His Grace wishes Catholics to take part in the settlement of the critical questions; for to ignore criticism will not prevent its progress, and if it decides its problems without us, it will settle them against us. Criticism, we are told, is neither Christian nor anti-Christian; it is neither good nor bad, any more than the natural sciences or mathematics. It is merely a method of work, which takes into account the results of modern discoveries and the conclusions of to-day's science. It tends to find the truth, not to obscure it, and its only danger lies in its betrayal of its own principles. Finally, the Archbishop points out that there can be no clash between the principles of our faith and the true results of modern science.—In the light of the foregoing principles we may form a correct judgment on the opinion of Prof. Nathaniel Schmidt, of Cornell University,[1] that Biblical criticism may be, and at times actually is, subversive not only of dogma, but of religious faith as well. The writer believes that "many (biblical) myths, legends, and miraculous tales find their natural explanation in peculiar historic circumstances and

[1] Chicago *Unity*, Sept. 12.

universally observable modes of thought." Again, he is of the opinion that criticism does not allow us to construe the contents of the Bible as bodying forth the same unchanged ideas, or to take as the ultimate revelation of religious and moral truth the latest utterance of the sacred books. It is hard to see how Prof. Schmidt can remain a Christian and contend that true religion is promoted by what he considers to be the results of Biblical criticism.—Our conviction appears to be shared by *The Advance*[2] when it notes with satisfaction the resolution recently adopted by the Berlin Pastors' Conference concerning Prof. Harnack's lectures on "The Fundamentals of Christianity." In opposition to Harnack's "falling back to the superficial point of view of obsolete rationalism" the members of the Conference confess that Christ, the Son of God, must continue to be the very heart of Christianity.—The Rev. David Smith, of Tullialan, makes an attempt in *The Expositor*[3] to defend our belief in Christ by a new method of apologetics. There would be no need of such a device, if the historicity of our Gospels were certain. But "Prof. Schmiedel holds that they are utterly unhistorical, containing nothing that is 'absolutely credible' beyond nine mutilated sayings." Mr. Smith therefore proceeds with no prepossession in favor of the evangelistic records and no prejudice against them; he examines them as he might examine any ancient documents which should come into his hands, recommended by no divine authority. He discovers in them a matchless picture, a man who lived out in human condition a life which transcends humanity, realizes the ideal of divinity, satisfies the yearnings of the human heart, and commands the adoration of our soul. According to the writer, this picture exercises something of the same influence over the reader that was exercised by Christ Himself when living on earth. "Not a few in our day are confronted by serious difficulties. They cannot believe in Inspiration, Miracles, the Incarnation, or the Resurrection; nevertheless, they cling to Christianity, and are loath to let it go—they cannot get away from Jesus. They would without a qualm reject Christianity, but they cannot reject Christ."

[2] Congreg., Sept. 19.

[3] October, 1901, p. 280 ff.

The evangelic Jesus is therefore self-attesting, His own best evidence; if He were a fiction, the man who conceived it must have been himself divine; if St. Paul be the creator of the evangelic Jesus, as Pfleiderer[4] would have us believe, then we must transfer to Paul the adoration which we have accorded Jesus. Nor can the evangelic Jesus be accounted for on merely naturalistic principles. For he is neither simply "the supreme religious genius" nor "the Perfect Man." In the religious sphere, there is no salvation outside Him, so that He cannot be merely a religious thinker; and in the line of development He appeared midway, in a decadent race, and at a period of universal corruption, so that he cannot be the Perfect Man produced according to the law of Evolution. Though Mr. Smith's argument is not absolutely conclusive, it may effectively help some readers to preserve their trust in the records of the Gospels in spite of the specious theories of Schmiedel and Harnack.—During the month of August Canon Gore contributed four articles on "New Testament Criticism and the Faith" to *The Pilot.* Ten years ago, the writer tells us, the Tübingen school had been routed in Germany; *Supernatural Religion* had been fairly exploded in England; Harnack had begun to lead a "backward movement towards tradition," and in England, Lightfoot, Salmon, and Sanday stood for what was on the whole a decidedly conservative victory. But of late Harnack has shown that his traditional view on dates and authorships has not brought him any nearer to the traditional faith; the writings of Prof. Percy Gardner, Mr. Burkitt, Mr. Moffatt,[5] Dr. Abbott, and Prof. Schmiedel have brought the question of the historicity of the Gospel story into a condition "not much less than chaotic." Now Canon Gore warns his readers not to overrate the importance of this movement or to overestimate its men. This criticism has no new discovery to work upon; the great discoveries of recent years have all gone to confirm the traditional faith. It is a critical movement pure and simple, and its criticism is wholly of the

[4] Urchristenthum, p. 520.

[5] The first edition of Mr. Moffatt's *Historical New Testament* is exhausted, and the second is published. Here we have a striking proof of the intense interest which at present exists in the criticism of the New Testament.

documents themselves. Its evidence is, therefore, not merely internal evidence, but internal evidence passing through certain minds. Now the minds of these critics are not more "historical" than Lightfoot's or Sanday's. "Is there not a danger," the writer asks, "that in exhibiting a scrupulous anxiety to give due weight to the yet undeveloped theories of the last rising foreign scholar, and an even blind charity in refusing to notice the manifestly naturalistic bias in his work, some of us should be found dissimulating the real strength of our own reasoned convictions, and refusing to those who are weaker the support which they really need?"

2. Introduction.—What Canon Gore says about the attitude of conservative scholars towards the views advanced by the New Testament critics applies, to a certain extent, to the attitude of Catholics towards the theories of Old Testament critics. The Rev. Francis E. Gigot, S.S.,[6] *e. g.*, appears to be so favorably impressed with the arguments of the Old Testament critics for the late compilation of the Hexateuch that he plainly prefers them to the proofs for the traditional view. He does not seem to realize that the critical position has not as yet been proved as a thesis, and is unsatisfactory as a hypothesis. It is easy, no doubt, to be deceived as to the real value of a cumulative argument; but if one distinguishes between the facts advanced by the critics, and their theories, it cannot be hard to gain a true insight into the value of their conclusions. If the critics insist on the composite character of the Hexateuch, one may admit or reject their contention without imperilling the Mosaic authorship. So-called post-Mosaica in the Pentateuch were known before the critics began their work, and they did not destroy the traditional position regarding the age of the books; we do not know whether Fr. Gigot is right in his depreciation of the current explanations of these phenomena. The theory based by the critics on the discovery of "the book of the Law" under Josias involves more difficulties than are encountered by the traditional view of the case. Finally, the presence of the different strata of legislation in the Pentateuch does not show that the whole code was not compiled at the time of Moses.

[6] Special Introduction to the Study of the Old Testament. Part I. The Historical Books. New York, Cincinnati, Chicago: Benziger Brothers. 1901.

We are sorry that we cannot, in this place, examine the different tenets of the critics more thoroughly; we do not wish to depreciate their patient work, but we refuse to accept their conclusions *en bloc*.—In a former number[7] we noticed a first article on modern Protestant views of Biblical inspiration, published by Chr. Pesch in the *Zeitschrift für katholische Theologie*.[8] The October number of the periodical continues the subject in the same masterly way. Just as the opinions of German Protestants about the year 1891 on the topic of inspiration might be classified under the three heads of the *extreme right*, the *extreme left*, and the *via media*, so may the more recent views be divided into three classes, the respective representatives of which are Rupprecht, Harnack, and Cremer. We need not say much about the view of Harnack, since he shows in his *Wesen des Christenthums*,[9] that he admits no inspiration, unless one is willing to give that name to a certain religious enthusiasm; all the Ritschlians and liberals follow the standard of Harnack.[10] Rupprecht[11] attacks Harnack in a style replete with a rumbling piety and religious unction. No need to state that the old orthodox Protestant theory of inspiration finds here a defender. The whole of modern theology is called a robbery, a fanatical deceit, a wretched fault-finding. He wishes to have these neo-pagans and destroyers of Christianity driven from the communion of the Church. Rupprecht is probably a man according to Dr. Talmage's own heart, who demands "that the critics of the Bible go clear over where they belong, on the devil's side." It would be difficult to determine whether Hermann Cremer,[12] too, belongs to the pagans or the semi-pagans. At any rate, according to Cremer, inspiration is the connection of the Bible with the Holy Ghost by means of which the reader feels the books to be replete with the Spirit of God, exhaling the presence of God, so as to impose on him the duty to receive its testimony under pain of moral guilt. An impassable abyss ap-

[7] THE DOLPHIN, September, p. 84 f.

[8] III. 1901. Innsbruck.

[9] Berlin, 1900.

[10] *Cf.* Rade, Christliche Welt, 1901, 398.

[11] Das Christenthum von D. A. Harnack. Gütersloh. 1901.

[12] Realencyclopädie für protestantische Theologie und Kirche. Leipzig. 1901. Vol. IX, under Inspiration.

pears to separate the different Protestant parties, so that the Bible which ought to be the common ground of Protestant unity, has become a real apple of discord.—In the *Revue Bénédictine*, XVIII,[13] O. Rottmanner investigates the true opinion of St. Augustine as to the authorship of the Epistle to the Hebrews. The writer arrives at the conclusion that up to A.D. 409 St. Augustine repeatedly ascribes the Epistle to St. Paul, but never after that date. The opinion of St. Augustine's contemporaries seems to have been divided on this question, and in order not to appear to settle the discussion the Holy Doctor adopted a vague way of expression.

3. Commentary.—The author of *Meditations on the Psalms of the Little Office* has now published *Meditations on the Psalms Penitential.*[14] We had noticed the former work in due season, and the present volume shows similar characteristics. There is a good deal of eloquence, but too little real "commentary." Still the reader will find some original thought amidst the exuberance of the writer's rhetoric. — *Meditations on the Life, the Teaching, and the Passion of Jesus Christ for every day of the ecclesiastical year*[15] is a work primarily intended for the use of priests and religious, but it presents also reading useful for the faithful at large. The meditations average a length of a couple of pages, each beginning with a short paragraph of an informal composition of place, and evolving its subject in three points. The work contains an instruction on the method of meditating and is furnished with useful indexes. — Dr. Aloys Schäfer has published a second revised edition of his biblico-theological lectures on *Die Gottesmutter in der Heiligen Schrift*;[16] the first edition appeared in 1887 on the occasion of the sacerdotal jubilee of our Holy Father Leo XIII. The book deserves every encouragement, and the newly enlarged chapters on the name of Mary and the wedding feast in Cana are highly meritorious.— Dr. Bernhard Weiss has published the third volume of his com-

[13] Maredsous, 1901, pp. 257–2 1.

[14] London: Sands & Co. 1901.

[15] By the Rev. Augustine Marie Ilg, O.S.F.C. Edited by the Rev. Richard F. Clarke, S.J. 2 vols. New York: Benziger Bros. 1901.

[16] Münster i. W.: Aschendorff.

mentary of the New Testament[17] containing a critically revised Greek text together with a short commentary on the Book of Acts, the so-called Catholic Epistles, and the Apocalypse. In an Introduction of 18 pages the author gives us briefly and clearly the general information without which we should not be able to read the sacred books intelligently. We may not always agree with Dr. Weiss' views on the character and the whole purport of the writings he explains; but one cannot deny that the present volume is in strict agreement with the former volumes of his *Handausgabe*. — Hans H. Spoer[18] contributes a most interesting article on *The Origin and the Interpretation of the Tetragrammaton*. After reviewing and setting aside a great many derivations, whether strictly verbal or merely logical, the writer decides on the origin of the name within Israel; but we doubt whether he be correct as to what he considers the original full name of the Deity, "He will be with us." — A study on another aspect of the Divine Name has been published in the *Revue Biblique*[19] under the heading "Le nom divin est-il intensif en hébreu?" The author, the Rev. Fr. Prat, guards carefully against all equivocation; hence he excludes from his study the passages in which there is question of a divine attribute or in which the Hebrew writers use anthropomorphisms, or again in which the Hebrew phrase is equivalent to our "in the eyes of God." After a thorough examination of the pertinent passages and phrases, we feel convinced that there is no single instance in which the Divine Name is used by way of a mere intensive form; where its presence intensifies the meaning, it does so not by reason of any grammatical construction but by virtue of the figure *auxesis*. — Fr. Th. Calmes contributes to the same number of the *Revue Biblique*[20] a most interesting article on the Prologue of the Fourth Gospel. He shows from the start that the verses 15–18 ought to be regarded as part of the Preface, a position rendered more plausible throughout the course of the study.

[17] Die Apostelgeschichte, Katholischen Briefe, Apokalypse im berichtigten Text mit kurzen Erläuterungen zum Handgebrauch bei der Schriftlektüre; Leipzig: J. C. Hinrichs'sche Buchhandlung. 1902.

[18] The *American Journal of Semitic Languages and Literatures*, October, 1901, p. 9–35.

[19] October, 1901, p. 497 ff. [20] P. 514 ff.

THEOLOGY.

IN the *Écho Religieux de Belgique* (Oct. 10) J.-B. P. comments on P. Fontaine's volume *Les infiltrations protestantes*,[1] "a book which should be in the library of every priest and of every man who wishes to deepen the reasonableness of his beliefs." It is time to check the venturesome spirit of the exegetes who in their excursions into hostile territory seem to compromise with the enemy. "In this famous discussion it is the very foundation of Christianity, the divinity of Jesus Christ, which is in question." For the advanced exegetes have been convinced by the arguments of Protestants that the Gospels do not contain an authentic witness to the divinity of Christ.—The same magazine, continuing the "Dogmatic Studies" of P. Olivier, S.J., gives his paper on the value and efficaciousness of the Sacrifice of the Mass.

Père Dubois, in the *Revue du Clergé Français* (Oct. 15) presents and defends the concept of "the supernatural" as something superior to the exigencies of every possible created nature, and which elevates creatures to the specifically divine function of intuiting God. (1) The objection that the absolutely supernatural is repugnant—for the same reason that holds against the theory of optimists—proves weak; it is based on a failure to distinguish between the generic perfection of the supernatural life and the particular participation in this life on the part of an individual, this participation always being capable of increase. (2) If St. Thomas seems to waver between one concept of the supernatural, as of something absolutely transcending the demands of nature, and another concept of it, as necessary to the perfect happiness of man, the apparent contradiction can be removed. We adopt M. Didiot's theory that man in a state of pure nature could desire the beatific vision, but could never hope to attain to it (because he would realize it to be a prerogative of God alone), and therefore would not be made unhappy by its lack. Moreover, in some passages St. Thomas, as Cajetan remarks, speaks on the hypothesis of the supernatural order really existing. (3) Durandus, Becanus, and Ripalda are wrong in

[1] See THE DOLPHIN, *passim*.

saying that a nature could be created to whom the vision of God would be natural; for if any creature could claim as a *natural right* a participation in the specifically divine act of intuition, that creature would belong to the same category as God; and hence pantheism would be true.

In the *Études* (Oct. 20) P. Bainvel emphasizes the need in our own day of distinguishing between the natural and supernatural orders. It is difficult to obtain an exact idea of the supernatural, because we must have recourse to analysis and abstraction; we cannot perceive it directly in itself. The first evident characteristic of the supernatural is its superiority to natural powers; this is not enough, though; because, for example, the act of creating is not supernatural in the proper sense. A second characteristic must be present, viz., gratuitousness; the supernatural surpasses not only the powers but even the demands of nature. This gratuitousness, it will be seen, exists even in things merited, if they be merited by means of an antecedent gratuitous aid. Nor do the defenders of "the method of immanence" deny this; they simply claim that without the supernatural, nature as we find it, here and now, would be inexplicable; they make the supernatural a postulate of life, as Kant made God a postulate of the practical reason. This concept of the supernatural is to be traced in the Gospels, the Epistles, and the early Fathers. Generally speaking, the Latins, except those who came under Greek influence, expressed the doctrine of the communication of the supernatural to man in a fashion less concrete and less physical than the Greeks; the Latin tendency was to consider man's moral rectitude and friendly relations with God rather than his participation in the Divine Nature. The mystics, however, Denis, Maximus Confessor, St. John Damascene, did much to direct attention to the basis of this moral union, *i. e.*, the communication of the Holy Spirit to the soul. The mystics were of special value because they could supplement their theoretic knowledge with experience. And all that tradition had transmitted, scholasticism arranged in an orderly, systematic, and developed whole. In the days of Luther and of Baius, the Church was led officially to formulate her doctrine on the supernatural and sanctifying grace. Later, Cartesianism tended to suppress

the reality of sanctifying grace by regarding it only as a name corresponding to a natural idea; and ontologism, reacting against this tendency, began to consider grace to be exclusively an uncreated gift, and supernatural acts to be immanent acts of God in us. If the Church has not interfered yet to condemn these errors specifically, the explanation lies not, as some say, in the fact that she is too busy with defending the bare existence of the supernatural, but in this, that gradually the true notion is spreading by means of the return to scholasticism. Much progress has been made by writers like Kleutgen, Scheeben, Schaetzler, Rohrbacher, Matignon, de Broglie, Bellamy, Ferrien. And as the true idea of the supernatural is better understood, the lives of Christians grow more virtuous.

In the *Revue Bénédictine* (Oct.) Dom Baltus, criticising the new volume, *De Gratia*, of P. Schiffini, S.J., says it is a masterly work, clearly written. The treatment of the Thomistic theory, however, is in an aggressive tone; too often defence degenerates into attack, and refutation is limited to anathema. Poor Bañez and his followers are represented as not far from Calvin. The author deceives himself in imagining he has finally dislodged his adversaries. We look for the time when these questions will be handled in more objective fashion, when the title *Caput* will replace *Disputatio*.—In *Razón y Fe* (Oct.) P. Villada, S.J., comments upon P. Schiffini's book, emphasizing its possession of clearness, order, precision, logical strength, and terse, flowing style, together with some minor defects of detail. P. Murillo, in the same magazine, treats of the Apologists of the nineteenth century, who have opposed to the hostile learning of the day a deep and wide knowledge of all branches of study, with undeniable superiority and a happy result. Scientific merit and worth are not to be measured, as some imagine, merely by the number and variety of systems and schools, but by the marked agreement upon fundamental notions and principles of many writers. These bases once accepted, variety can be admitted in secondary matters; and such flexibility is to be found in the Catholic apologists of the past century. In dogmatics, among the improvements that have occurred during this epoch are greater attention to proofs from Scripture and tradition, and

more application of scholastic axioms to existing needs and errors. The defence of the Christian revelation has been the most prominent feature of apologetics. Works of this character are really too numerous to be described; but brief indications are here given to assist readers unfamiliar with contemporary bibliography. As to Spain, it must be confessed that the nineteenth century has not presented that number of distinguished writers which Spain always possessed until the end of the eighteenth century. Balmes, Cortes, Cuevas and Ferrer, however, have been worth whole legions. America has progressed until, we may say, the apologetic literature of the United States is worthy of being classed with that of the most cultured nations of Europe.

In the *Revue des Questions Scientifiques* (Oct. 20) P. Prat, S.J., after a long discussion of Max Müller's views on the science of language as affecting the science of religion, says of him that though not a leader in any science he spread ideas in many scientific fields; and if his work as a historian of religion is open to much criticism it deserves recognition as excellent in some respects. For, first, he insisted on the need of definitions; and, again, he put us on guard against hasty interpretations and premature generalizations. In fine, treated with the respect and the attention it deserves, the religious history of races teaches a wholesome lesson and brings into view a striking proof of the existence of God, who has written a witness to Himself on the heart and mind of every man.

In the *Dublin Review* (October) Fr. Ryder of the Oratory, reviewing Canon Gore's *The Body of Christ*, says it represents a very comprehensive platform on which nearly all Anglicans will be able to stand. The author holds to a Real Presence, *extra usum*, while denying that there is any guarantee of such a continued Presence as Catholics assert; but it is likely that Eucharistic worship among Anglicans has gone too far to be affected by the scruples of Canon Gore, who seems to be so advanced as to be sceptical of his own advance. The proof adduced to show that Transubstantiation is unwarranted by Scripture or tradition is unsatisfactory. The contention that the philosophical explanation of Transubstantiation necessitates the use of a metaphysical theory alien to common thought is an objection which

holds equally well against "the homoousion dogma," *pace* Canon Gore; for if "being" and "person" belong to universal metaphysics, so do "substance" and "accident,"—the distinction of the thing itself and its character in relation to other things lying at the foundation of all thought and of all grammar. Again, Canon Gore goes too far when he declares that the *desitio* of the substances of bread and wine violates a central principle of Christian theology, viz., that the supernatural does not annihilate the natural; for it is extravagant to suppose that the principle, so to speak, prevails in its own right, or can rest its claim upon more than the congruousness of a faint analogy. Against Canon Gore, moreover, the whole course of Church History proves that the dogma of Transubstantiation is necessary to safeguard the doctrine of the Real Presence; and we summon as witnesses Berengar, Wiclif, Luther, Dr. Pusey, and last, but not least, Canon Gore himself. Dr. Pusey in a number of places witnesses to the difficulty of holding the Real Presence without Transubstantiation. And after this last volume of Canon Gore, it is hard to see that he himself believes in anything more than a virtual, not a substantial presence. The volume is but another instance of the policy now generally recognized as necessary,—that if Anglicans are to hold their own against Rome, the reformers must be swallowed whole, must be accepted as godly men with rough hands but honest hearts, whom God raised up to execute the necessary if somewhat painful task of separation from the Romish tyrant. It is largely accepted by moderate Churchmen, and even by Low Church agitators.[2]

P. Ermoni writes in *La Quinzaine* (October 1) on the methods to be employed in the study of religion. Should we rely more upon history, or reasoning? We answer, both are to be used; for it is a mistake to suppose these two methods are opposed as being one a Protestant and the other a Catholic method. Petavius and Thomassinus are illustrious in one department; St. Augustine and St. Thomas no less so in the other. The Christian religion is based upon certain events: these may be called its historical *preambula*. We should study these facts as narrated in the Gospel; we should study the understanding of Christian

[2] See a recent number of the *Spectator*.

truths in the early centuries and the practices then prevalent. Then, too, since dogma, like human life, follows a certain evolution, a progress, we must study this growth; the Trinity, the Incarnation, the Immaculate Conception, all are instances in point—how can we know the different stages of such evolutions, if not by history? Yet, some Catholics think the study of history to be dangerous for the faith, being influenced partly by prejudices, partly by the character of their training, above all by the imprudence of certain of our own scholars who are too hasty in drawing conclusions. But one should distinguish between the value of an instrument and the use or the abuse made of it. The faith has nothing to fear from historical investigations. Catholic scholars though, must remember that their duty is neither the eliminating nor the replacing of Church authority; their rôle is the vindication of the doctrinal position taken by the Church. The pretence of Protestants that it will be all up with Catholics once they venture upon the field of history, is not just; experience teaches the contrary—witness the conversion of Newman and Manning. But besides history, reason also has a function in the study of religion. So the Apostle tells us; and St. Thomas says reasoning is a theological law, a necessity of our minds. Further it is imposed upon us by the laws of apologetics; we must be able to explain and defend our faith—everywhere attacked in these days. In conclusion, we may say that an ideally thorough study of religion requires a combination of the two methods, historical and speculative; and that, practically, the proper method varies with places and circumstances—among Anglo-Saxon races the historic; among Latins the speculative is in greater favor.

An editorial article printed in the *Biblical World* (October) speaks of the principle of vicarious suffering as of a truth discovered by the post-exilic Hebrews, but completely embodied and perfectly expressed by Christ. By service to men entailing suffering, He attained His own perfection and achieved a character of perfect holiness; and He taught that His disciples must suffer likewise. Then comes a paragraph which commences with the following: "Within the past month, we have witnessed among us one of the sad tragedies of history. The suffering even to death of President McKinley was, in the truest sense, vicarious."

PHILOSOPHY.

BY far the most important accession to philosopical literature in recent times is the *Dictionary of Philosophy and Psychology*,[1] the first volume of which has lately come from the Clarendon Press. In these days of multiplying cyclopædias almost every branch of science and art and technology is adding its special supplement to the many-tomed Brittanicas, Americanas, Johnsons, Chambers, and the rest. Perhaps it is just as well that the queenly science brings her tribute at this later day. She profits all the more by the gathered stores of the subject branches of knowledge, and feels the better assured of her contributions from their being the longer under the fire of criticism. There have been, it is true, and are other dictionaries of philosophy. Krauth-Flemings's *Vocabulary of Philosophy*,[2] and Euckin's *Fundamental Concepts of Modern Philosophic Thought*,[3] have proved themselves useful handbooks. Franck's *Dictionnaire des Sciences Philosophiques*[4] is well known. The German student has the most recent, the erudite Eisler's *Wörterbuch der Philosophischen Begriffe und Ausdrücke*,[5] to say nothing of a number of older works of the class. In no language, however, will be found so comprehensive, so scholarly, so closely up-to-date, so practical, so generally satisfactory a work of the kind as the present *Dictionary*. For its preparation twenty-two scholarly representatives from the leading universities of the United States, England, France, Germany, and Italy have constituted the editorial board; while over fifty eminent professors,

[1] Including many of the principal conceptions of Ethics, Logic, Æsthetics, Philosophy of Religion, Mental Pathology, Anthropology, Biology, Neurology, Physiology, Economics, Political and Social Philosophy, Philology, Physical Science, and Education; and giving a terminology in English, French, German, and Italian. Written by many hands, and edited by James Mark Baldwin, Ph.D. (Princeton), Hon.D.Sc. (Oxon), Hon.LL.D. (Glasgow), Stuart Professor in Princeton University. With the coöperation and assistance of an International Board of Consulting Editors. In 3 volumes. With Illustrations and extensive Bibliographies. Vol. I. *A to Laws*. New York: The Macmillan Company; London: Macmillan & Co. Pp. xxiv–644.

[2] Philadelphia, 1860.

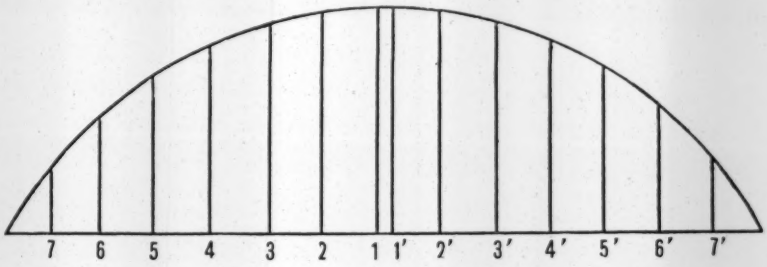
[3] New York, 1880.

[4] Second edition, Paris, 1875.

[5] Berlin, 1899.

or members of the learned professions, are comprised in the list of contributors. In its execution the individual writers have evidently devoted painstaking research to their articles, which the editors have subjected to an exacting criticism. The publishers on their part have spared no effort or expense in bringing out the work in a form befitting its contents. So that all who have coöperated in the undertaking deserve the congratulation as well as the gratitude of both professional students and of all readers for whom philosophy and its related sciences have an interest.

The ample title sufficiently describes the scope of the work. The relative space accorded to the various subjects treated is graphically presented in the following diagram, the height of the vertical lines being a rough indication of the importance attached to the corresponding department in the general plan.



1, 1′ Philosophy and Psychology.
2, 2′ Ethics and Anthropology. Mental Pathology and Neurology.
3, 3′ Æsthetics and Logic.
4, 4′ Philosophy of Religion and Biology.
5, 5′ Sociology and Political Philosophy. Economics and Physiology.
6, 6′ Philology and Law.
7, 7′ Education and Physics (Mathematics).

Biography, it will be noted, is not represented in the diagram. This feature, however, has not been omitted from the *Dictionary;* but seeing that the third, the concluding, volume is to be devoted entirely to bibliography, the biographical notices are brief, furnishing just the leading facts pertaining to their respective subjects.

The treatment is primarily that of a dictionary, not that of a cyclopædia. The articles fall into three varieties: first, concise

definitions; secondly, definitions together with a certain amount of historical and expository matter, extending to several hundred words; thirdly, "special" articles on topics calling for more extended treatment in view of the principal aim of the work; such, for instance, are the more important movements in the history of philosophy, the general divisions of the topic Philosophy itself, and leading subjects in the various departments of the sciences. These special articles are encyclopædic in character, varying in length from eight to forty pages. The general practical aim dominating the work is, as the editor observes, not to support any academic view of philosophy, but to present materials and definitions which workers in philosophy and science may generally find useful and reliable. While meeting this object, the purpose has specifically been to do something for the thinking of the time in the way of definition, statement, and terminology, as well as to serve the cause of education in the subjects treated.

The student of Catholic philosophy will naturally turn to the article on Latin and scholastic terminology. Generous space—no less than twenty-two columns—has been given to this important topic. A careful perusal impresses one with the wide reading, patient research, and the judicious discrimination that have contributed to its production. What deserves special notice is the sympathetic spirit in which it is presented. It is so exceedingly rare to find a non Catholic writer capable of grasping the subtle variations of meaning, often suggested rather than expressed by the scholastic definitions and distinctions entering so deeply into the theology as well as the philosophy of the Church, that one is agreeably surprised at finding so accurate and on the whole so appreciative a treatment of the matter as is here exhibited. The article evinces, moreover, a first-hand acquaintance with the literature of the subject considerably beyond what one is accustomed to find in non-scholastic writers. Indeed, reference is made in it to a work, "J. C. Mellinius' *Lexicon Peripateticum*," [6] which will probably be new to many readers who may fairly be considered specialists in just this line. In view, however, of the fact that a well known book bearing the same title appeared at Naples in the same year, one is lead to inquire whether *Mellinius* in the

[6] Naples, 1872.

text (p. 630, l. 5.) should not read *Signoriello.* A slight inaccuracy might also be noticed in the explanation of the term "form" (p. 635–8, l. 14), where it is said that "the essence can be identified with the form, except in the case of substances . . . compounded of form and matter. In these substances the matter also belongs to the essence." A distinction should be drawn between the physical essence (the concrete, the individual) and the metaphysical essence (the abstract). "Form" is at times identified with the *metaphysical* essence, even though that essence should include matter as one of its essential constituents.

So thoroughly have the editors revised and amended the articles that one approaches the task of criticism with diffidence, mindful, as the critic should be (and as he is, wisely, indeed, bidden by the preface to be), of the editorial plurality and of his own singularity. With becoming deference, therefore, the reviewer would suggest that "causality" is something more than "the necessary connection of events in the time series." The necessary connection must be essentially *intrinsic* in order to constitute causality. A mere *condition* may be necessarily connected with a subsequent event of which it is in no wise a cause. The definition as it stands, without this qualification, seems to play directly into the hands of Hume's scepticism.

In the article entitled "Intellect" the latter term is defined as *faculty*, and intellection as its *process*. Intellect is then said to be used in some kind of "antithesis to sensation." Is it not the *process* or act rather than the *faculty* that stands in this antithesis? "First intentions" are defined to be "those concepts which are derived by comparing percepts, such as ordinary concepts of classes, relations, etc." This is scarcely accurate. No *comparison of percepts* is necessary to form a "first intention." The mental state may be and generally is derived from the object by the intuitive and immediately abstractive act of the intellect which usually accompanies or directly follows the sense processes. Moreover, percepts are never "ordinary concepts of classes and relations." They are the material or quasi-material whence such concepts are derived. The foregoing observations concern mere minutiæ; and, if brought to bear upon any other subject than the formulation of technically scientific definition, might seem hypercritical.

There is, however, another feature noticeable in a class of articles that seems to the reviewer to call for some more emphatic animadversion. It is with no wish to stir up the *odium theologicum* that reference is here made to the treatment of the religious topics. We would fain pass this matter over unnoticed, in view especially of the risk of creating misunderstandings. Nevertheless, justice to the truth as well as to the best interests of the work compels us to call attention to some of the articles bearing directly on Catholic doctrine and practice. We wish that these subjects had been omitted entirely from the work, or, if they needs must form a part in the total plan, that their preparation had been entrusted to a competent Catholic scholar. Editors and publishers of works of this kind are wont at this day to consult for their own interests as well as for justice to the reading public by assigning subjects of an essentially religious nature to scholars belonging to the religious body professing the respective doctrines or practices treated of. There is, it is true, one Catholic name on the roll of contributors,[1] but so far as we have noticed no paper from his pen appears in the present volume.

The papers on Catholic topics have for the most part been prepared by Professor Wenley, of the Michigan University. Although the writer has meant, we believe, to be just to his subjects and to his readers, his definitions and expositions are often inaccurate, and his expressions at times offensive. We give a few instances by way of illustration. Under the topic "Adoration" we read that "in the course of history the Roman Catholic Church has come to differentiate adoration of God from the secondary adoration paid to the Host, the Virgin, the Saints and Martyrs of the Church, the crucifix." The statement is incorrect. The Catholic Church pays the same adoration to the Host, that is, to the Eucharistic Christ, the God-Man, as she pays to God. The author should have recognized this fact from his own conception of the Church's teaching on the Real Presence, under the topic "Eucharist." Under the latter topic it is said that "the sacrament of the Eucharist did not reach its complete development in the Latin Church till the sixth century." This

[1] The Rev. Doctor Shanahan, Catholic University of America, Washington, D. C.

is untrue. The *Sacrament* reached its full development at its institution at the Last Supper. The liturgical observances attending the administration of the *Sacrament* and the celebration of the *Sacrifice* were, of course, the result of a gradual and varying development.

Under the title "Celibacy" we find that "ecclesiastical politicians like Hildebrand (Gregory VII), perceiving the value of priestly celibacy to the Church organization, succeeded ultimately in making it obligatory." This is both untrue and offensive. Gregory VII, who was much other, by the way, than an "ecclesiastical politician," and looked far beyond "the value of priestly celibacy to the Church organization," merely enforced the preëxisting canon law regarding celibacy. Professor Wenley simply repeats an antiquated calumny that has been refuted in every reliable text-book of mediæval Church history. See on the whole subject *Geschichtslügen;*[8] and especially the article *Cölibat* in Wetzer und Welte's *Kirchenlexicon.*[9] In the latter will be found a discussion of the other familiar charge repeated by Professor Wenley, that "while celibacy strengthens ecclesiastical organization, it works irreparable harm to individuals." It is regrettable, by the way, that no use seems to have been made of *Wetzer und Welte* in compiling a *Dictionary* treating of so many Catholic subjects. The vast amount of expository matter, historical testimony, and bibliographical information accumulated in that thesaurus of German scholarship would certainly have proved helpful to the contributors and editors, especially as suggesting some Catholic authorities for such articles as "Christ," "Christianity," "Christology."

The article "Jesuitism," by Professor Ormond, of Princeton, states that "the Jesuits were instituted for the propagation and defence of the *Romish* faith" (Italics ours). The same expression appears under the title "Jansenism." The writer may not have thought of the offensive connotation attaching to *Romish;* elsewhere in the volume *Roman* has been used. Under "Immortality" the same writer observes that "in modern thought the question of immortality became involved with that of the substan-

[8] Schoningh: Paderborn.

[9] Zweite Auflage; Herder: St. Louis, Mo.

tiality of the soul." The assertion is historically inaccurate. The main argument of the mediæval schoolmen, especially of St. Thomas, for immortality, rests upon precisely the substantiality —self-subsistence—of the soul.

The writer of the article "Equivocation" would have done well to verify the citation from the *Provincial Letters* in which Pascal makes the saintly Sanchez teach such dubious morality. We have searched in vain in the great Spaniard's *Opuscula Moralia* for the passage quoted.

In conclusion we might call attention to a lapse of type at page 67 (col. 1, line 13 from below), where *homoiousios*, the Semi-Arian watchword, should be read instead of *homousios*, the orthodox formula; at p. 561 (col. 2, l. 26), the reference to the *Summa Theol.* is random; it does not locate the subject.

If we have noticed some imperfections it has been with no intention to minimize in the slightest degree the perfections of the work as a whole. These are beyond our count and our praise. They centre first in the psychological, and next in the philosophical departments. No teacher or student of these branches or of any other of the disciplines represented can dispense with the work. Indeed, no educated man or woman who desires to be *au courant* with the development of empirical psychology and of its related sciences or with the historical progress and present status of general philosophical concepts can afford to be without this Dictionary. It is not a work which should find a place merely in a general reference library. The serious student will want it close to his hand, by the side of his *Century* or *Standard*.

The second volume, besides completing the text, will contain indexes of the Greek, Latin, German, French, and Italian terms. The third volume will furnish full bibliographies on the main departments of the Dictionary. These bibliographies, which will cover periodical literature as well as books, will afterwards be kept up to date by special supplements and through the *Psychological Review*.

Criticisms and Notes.

GOD THE HOLY GHOST. By the Rev. Henry A. Barry. Boston: The Guardian Angel Press. 1901. Pp. 344.

There are several reasons for welcoming this book and congratulating the author. One is, that in Christian literature no subject, perhaps, has been so little treated as the Third Person of the Blessed Trinity; and this is chiefly true of the English language and of Catholic authors. We do not speak of theologians and theses, of the great exponents and defenders of Catholic truth, or the learned, painstaking, meritorious compilers of manuals and text-books; we refer to devotional and ascetical treatment. The doctrine on God the Father and God the Son is presented to us under every aspect, from every point of view, in a multitude of books. But of God the Holy Ghost, we learn comparatively little.

Father Barry does not present us with a mere theological treatise. The coldness, the strict argumentative logic of the schools have been set aside purposely. Not that the doctrine of the subject has been evaded; on the contrary, it is given wholly and unimpeachably. The ease and the lucidity of statement manifest a mind not only familiar with, but really master of, this branch of theology. The departure is in the method of treatment. The author's breadth of grasp and warmth of exposition allow him to gather around his subject and weave into it a series of developments not only illustrative in character, but also affording opportunity for devotional and ascetical application. He endeavors to direct the doctrine to practical considerations and fit it to use in daily life. Yet he has avoided novelty in argument. In fact he is conservative and even ultra-conservative, especially in arguments from Scripture. We allude to the citations from the Old Testament and some from the New which he advances as referring to the Holy Ghost. Now it is hardly tenable that any explicit revelation of the Trinity is to be found in the Old Testament. It is only by looking back in the light of the New Testament on some of these texts that we read from them any implicit intimation of the plurality of Persons. It was in this wise that the Fathers employed them, and it is in this wise also that Father Barry utilizes them, quoting largely from the Fathers and the Doctors of the Church. His acquaintance with the Fathers and the best theologians, notably

Petavius, is very evident. And we have in this work the fruit of extensive and close reading: it is a veritable storehouse of doctrine on the Holy Ghost. From this point of view alone it is a treasure,—*thesaurus*. His refutation of heresies is finely done. He goes back to the times in historical retrospect and helps us assist at those mighty debates. We could wish that he had given even more historical setting to these chapters; nothing shows more forcibly the nature of the teaching Church and the all-importance of its authority.

To our mind the chief value of this book is in the practical deductions, the applications made for everyday Christian life, for spiritual advancement. There is through the volume a multitude of lessons, a commentary that is a running stream from which piety may drink and be refreshed and strengthened. Possibly some surprise may be given by the resourceful style in which this is done. But this comes from our long familiarity with conventional treatment, with the bare scholastic presentation. The work before us differs from such as the geometrical lines of the plan differ from the landscape garden filled with trees and vines and plants and flowers.

We quote as an example of the commentary which is so notable a feature of this book the following passage (p. 101):

"We know the individuality of our friends, their character and their tastes. When we meet them on the highway we recognize them at once. What embarrassment not to have recognized them; to have to strive to recall their identity and name! Your friend realizes keenly that you are so superficially aware of his personality. Ah! you were, after all, only an acquaintance of his, and hardly that. Coming from behind us, coming from before to meet us, crossing and recrossing our lives, every moment of the day and night, the Holy Ghost is hardly an acquaintance. Aye, He is but a name to us dull Christians, who have no memory but for things identified with earth, and that have only an earthly meaning and purely earthly promises in them. We are not acquainted with His individuality, His doings, His dress, as it were, His voice, with His manner of speech; in a word, a lack of spiritual knowledge can be but too truly laid up against our spiritual lethargy."

And, again, these excellent considerations on emotional piety compared to solid virtue (pp. 124–125):

"Emotion is one of the concupiscential brood. Mere piety or pietism throws about one's virtues a certain halo of picturesqueness; it imparts to one's asceticism a certain dash, lots of color, a dramatic setting, and renders it less sombre; yet, who does not admire, to a greater extent, the undaunted, resolute firmness, that colossal majesty and overpowering, steadfast, latent strength of the religious man, whose life in dogged fixity of principle is independent of whatever physical tone or emotion,—a Christian in sickness and in health, in honor and disesteem, in fulness and penury, in life and death. True liberty of the soul is found in independence of creature, emotion or sense."

This is food for thought, reflection, meditation. It is something which does not fall back into the pages as we turn them over; we take it away with us, and it works in us and suggests. The book abounds in pages such as these, and we feel that it can be recommended as helpful to many in many ways. It is a book to put in the hands of the faithful. For the priest, it is excellent spiritual reading; every chapter containing subjects of meditation; and it will be found very serviceable in the preparation of sermons and instructions. We may also call it to the attention of chaplains of communities, directors of sodalities,—to all, in fact, whose plan of instructions includes a series of sermons on the Holy Ghost or on Christian perfection.

This latest work of Father Barry's is dedicated to Cardinal Satolli, and in his letter of acceptance the eminent theologian pays a flattering tribute to the worth of the book.

J. C. B.

LA CRISE DE LA CROYANCE dans la Philosophie contemporaine. Par Albert Bazaillas. Paris: Librairie académique Didier, Perrin et Cie. 1901. Pp. xii—307.

This is a work that could have been written by none but a Frenchman, and in no other language but French. It reflects not only the mind with its keen psychological insight, but also the whole soul with its fulness of delicate feeling of the typical Frenchman, while it demands the infinite richness of the French tongue to give it expression. One must come to its reading with no weights and measures; not with the distinctions of the school, "les formalités de la dialectique et le mechanisme de la preuve;" not with the eyes of the scientist, but with the heart of the artist. For faith with the author is not mental assent to truth motived by authority: faith with him is life, a subtle activity that emanates from the deepest soul, pervades its energies, is light in the mind, heat in the will, motion in the feelings, force in conduct. So far as the reviewer can discern, faith is not a supernatural endowment but an outgoing, an expansive quality of the soul itself, a psychologico-moral force, a spontaneity towards truth; not that the object of faith itself need be objectively and absolutely true —it suffices that it so appear to the believing soul. The author's effort to reach and describe this subtle, elusive, nameless something is like an attempt to catch the sun rays as they fall on a tropical forest. The golden flood is poured over tree and shrub, but it runs in amid the leaves, down the branch and stem, plays upon the underlying

herb and sward, permeates even to the deepest rootlets of all the intertangled undergrowth, and eats its way into every cell of every green twig and leaf. All outside and inside and everywhere no atom of matter or quiver of life but is subject to its mysterious power. So, too, in the thought of our author, faith, or rather belief—for faith with him is but a phase of a larger force—energizes through and through the souls of some men. Three such souls are selected by him as subjects for their rich reflection of this mysterious power,—Ollé-Laprune, Newman, and Balfour. Although differing in supernatural faith from the other two, the latter shows in his *Foundations of Belief* that delicate appreciation of the unanalyzed subjective element in the spontaneous mental acceptance of what lies beyond self, which was a well known trait in the mental habit of the eminent authors of *La Certitude Morale* and of the *Apologia*. The psychological study of these three characters here presented is luxuriant with thought and imagery and subtle emotion. As a work of art it is fair in proportion, rich in variety, fresh in color, suggestive to the fancy, stimulating to the intellect. With this, however, we must leave it, for the author disarms criticism from a scientific standpoint by removing his subject from the field where exacting measures of definition and distinction are applicable.

HISTOIRE DE LA PHILOSOPHIE. Par l'Abbe H. Dagneaux. Paris: Victor Retaux; Besançon: Henri Bossanne. 1901. Pp. xii—606.

There are in French a number of excellent works on the history of philosophy. Amongst them may be mentioned the manual by the Abbé Vallet; the larger work by the Abbé Blanc; and the translation by the Abbé Pascal of Cardinal Gonzalez' *Historia de la Filosofia*. The present volume is a welcome accession to the list. It has some unique features. Containing about the same amount of matter as the first of the works just named, and about one-third as much as each of the other two, it enters into less detail than any of them. It deals less with systems as such, and more with the origin and broad development of the principles that constitute them. Only the most prominent philosophers of each epoch appear in its pages. This allows a fuller treatment of the greater contributions to the history of philosophy, and thus makes for clearness of thought in the student's mind, even though it be with some sacrifice of information or erudition. Thus, for instance, the neo-scholastic movement of the past half-century is absolved in a single chapter of twenty-five pages; and this is done, not by citing

the philosophers who brought about or contributed to the cause, but by exhibiting the philosophy of neo-scholasticism itself, by indicating its principles, and showing how they alone answer to the deeper theoretical and practical needs of the present age.

What, however, most commends the work is its method. In this respect it is simply perfect. Each chapter is preceded by an ample summary, giving a survey of the immediately following text. The latter is succeeded by a resumé, which is a development of the summary and a synopsis of the text. With this apparatus the student can hardly fail of a comprehensive grasp of the whole subject and a thorough insight into its parts and relations. The work may thus be mastered with comparative facility and the reader prepared for an intelligent study of the original sources.

A COURSE OF STUDY IN CHRISTIAN DOCTRINE for Parish and Sunday-schools. By the Rev. Thomas J. O'Brien, Diocesan Inspector of Schools, Brooklyn, N. Y., author of "An Advanced Catechism of Catholic Faith and Practice." New York and Chicago: D. H. McBride and Company. 1901. Pp. 30.

Father O'Brien, in the course of an Educational Conference held at Cliff Haven during the last session of the Catholic Summer School, presented to the assembled teachers an outline, according to a systematic plan, of the material at the command of the Christian teacher for imparting to the Christian child the knowledge and practice of the duties of religion. Of the advantages of such a plan it is needless to speak. No work can go on without systematic organization, least of all the work of Catholic education under conditions such as obtain in the United States. Unity of methods will save us much labor and expense incident to isolated experiments in separated fields; it will save us from the sinister criticism of our adversaries who, believing that religion has no part in the school, take every pretext to point out our weakness, a defect that arises largely out of lack of harmonized organization.

The Course of Study arranged by Father O'Brien makes for harmony. He is mindful of the differences among us. Hence, while giving clear, definite, and suggestive aid to the teacher, he guards against the inflexible rigor of detail that is apt to destroy or cramp the individuality of the capable teacher. He points out in succession the studies that should enter into a course (eight school years), their order or arrangement, their mutual relation, and lastly how a school

is to be graded, with definite time and amount of subject-matter for each grade. The reflections on the relative importance of Prayers, Catechism, Bible History, Church History, Hymns, are admirable, and deserve to be carefully read by the teacher. The same may be said of the suggestions Father O'Brien makes regarding Sunday-school divisions, class or sub-divisions.

With such steady attention to our needs on the part of capable and conscientious school superintendents we shall soon be in advance of the public system in the matter of efficient training of really good citizens.

PSALLITE. Catholic English Hymns. Collected by Alexander Roesler, S.J. With an Appendix of Prayers. St. Louis, Mo.: B. Herder. Pp. 186, 37.

ORGAN OR HARMONIUM ACCOMPANIMENT to Alex. Roesler's Hymn Book "Psallite." Edited by Ludwig Bonvin, S.J. Op. 66. St. Louis, Mo.: B. Herder. Pp. 78.

Father Roesler's new collection of hymns for schools, sodalities, and as an aid to congregational singing, contains about one hundred and sixty-seven themes, with three versions of the *O Salutaris* and *Tantum ergo*. The harmonization is for the most part by Father Bonvin, whose musical compositions are already well known and esteemed. The Rev. Hubert Gründer and Professor Singenberger have likewise contributed to the composition of the organ accompaniments. The whole is published in clear type and good form.

LOGICA. Prima pars Summae Philosophiae ex Operibus Angelici Doctoris Sancti Thomae Aquinatis, Ord. Praed., juxta cursum Philosophicum Cosmi Alamanni, instituta a Winfrido Philippo Englert. Paderbornae: Ferd. Schoeningh. 1901. Pp. xliv—254.

It is almost three centuries since the Jesuit professor, Cosmus Alamannus, compiled his *Summa Philosophiae*. From the *Opera omnia* of the Angelic Doctor he gathered a complete system of philosophy, and retaining the wording of the original arranged it on a model of the *Summa Theologiae*. The earlier editions of the work having long since been out of print, the Jesuit scholars Ehrle, Beringer, Bringmann, and Fechlin, undertook the reëditing of the work and published the revision from Paris between the years 1885 and 1894. This splendid edition in four royal quartos has doubtless done much to further the progress of Thomistic philosophy. It is with the hope of

extending its usefulness that Professor Englert has now set about the task of producing a new edition more convenient in form and in apparatus, and within easier reach of the average student. Whilst he has had the needs of the ecclesiastical student chiefly in mind, he has hopes that "ad litteratorum hominum universitatem pertineat." The present volume, treating of logic alone, called for no annotation by the editor; his work consisting mainly in writing the preface, which by the way is done in graceful Latin, and arranging the index where are now found the references to St. Thomas, given *in loco* in the Ehrle edition. We trust, however, that it may fall in with the editorial plan to annotate the volumes dealing with the physics and the *De Anima*, as these sections require some explanation and supplementing in order to accommodate them to the needs of the present-day student.

THE FEAST OF THALARCHUS. A Dramatic Poem. By Condé Benoist Pallen. Boston: Small, Maynard & Company. 1901. Pp. viii—73.

Dr. Pallen has chosen a difficult theme. To the modern reader, accustomed to see comfort made the standard of proper living, such a figure as St. Simeon the Stylite is a grotesque spectacle. Furthermore, it takes us back some fifteen hundred years to a land which in the present age we associate with fanaticism and semi-barbarism. Yet our poet succeeds admirably in holding us to his theme; and the fine workmanship of his expression, the more attractive, perhaps, because of an occasional unevenness of rhythm and oddly coined phrases, like "unearthed snow" and "enskyed snow," brings home the moral of the hero's thoughtful utterances and acts with singular good taste.

Thalarchus, a wealthy and worldly Christian citizen of Antioch, invites to banquet in his lordly house the popular representatives of the Epicurean philosophy of the day. They discuss the worth of life, wisdom and beauty until, because

> "Thy argument would set all Antioch dry,"

the guests allow their taste to outrun their wit. With the approach of the morning, feast and feasters grow dull, when Thalarchus suddenly appears transfixed with a vision like that of Baltassar II. Simeon, the ascete, stands before him, praying for the conversion of the people of Antioch; angelic choirs and demons alternately are heard to

encourage the saint or to tempt him from his purpose of self-sacrifice. Thalarchus realizes the truth and is touched. He leaves the banquet resolved to shun the world and retire to a life of penance :—

Xenares : My lord,
Wilt come within ? ' Tis damp ; thou'rt ill.
Thalarchus : I am,
Xenares, ill and well.
Xen. : How's that, my lord ?
Thal. : Ill with the past, and well with what's to come.
Xen. : My lord, I do not understand.
Thal. : Last night
Thou saw'st me ill.
Xen. : Nay, my good lord, never
Did health mantle more ruddy in thy cheek,
Nor shine so loudly in thine eye.
Thal. : Yet was I ill ;
Sick unto death ! Ill in the lustful riot
Of misspent days, those precious pearls of time,
Which I, with wanton and regardless hand,
Flung on the dung-heaps of this wasteful world ;
But now, Xenares, well in the high hope
Of Simeon's prayers and mine own penitence
Rooted within the rich, most precious earth
Of Christ's vast charity. . . . .
Of all my goods take inventory : pay
What I may owe out of my fortune's wreck,
Reserving for thyself a moiety
To keep thee from the fangs of beggary.
What may remain, give to the poor ! . . .
I've quitted me the burden of this world.
. . . . . .

This night, Xenares, through high heaven's mercy,
That which has shaken all my soul and torn
From out its ancient roots my tree of life
To plant anew in other soil, with hope
Of fruit celestial ! For now I know,
My very soul illumined by that kindly beam,
The deep philosophy of poverty,
The wealth of having naught, the precious gain
Of self-surrender, riches infinite,
Out of the nothingness of this base earth
Transmuted in the alembic of God's love !
' Tis this I seek.

FILIPPO DI SER BRUNELLESCO. By Leader Scott. London: George Bell & Sons. New York: The Macmillan Company. 1901. Pp. 158.

To the comprehensive list of "Bell's Handbooks of the Great Masters," Dr. Williamson has recently added two volumes of exceptional interest. One is the monograph on Pinturicchio by March-Phillips, an author who shows himself alive to the critical as well as æsthetical demands of the singularly fascinating yet comparatively little known life-story of the Perugian Bernardino. The other is Leader Scott's volume on Brunellesco.

Mr. Scott's biography of Brunellesco derives special value from the fact that up to the present we have not had in the English language any accurate or even moderately complete history of the great builder of the Florentine Dome. Indeed, little of any certainty was known of him, even after the Abbé Moreni had published Tuccio Manetti's MS. at the beginning of the last century. Vasari's account is scanty and, as in the case of most of his biographies, not wholly trustworthy. He and Baldinucci, who agree in the main, are known to have derived their information from statements of a certain *anonimo* who wrote knowingly of several famous Florentines. Thanks to Sig. Gaetano Milanesi's efforts, the true writer of the MS. has been identified as Manetti, a younger contemporary of Brunellesco, and an artist as well as a writer of no mean pretensions.

Among the latest contributions to the literature of our subject in German we have Herr von Fabriczy's collection of all the available material in the shape of documents to be found in the Roman and Florentine archives. But our author has clearly made independent research which not only gives to his sketch a certain critical originality, but enables him occasionally to correct the assertions of the German writer.[1] Throughout his work Mr. Scott sustains, although without especially emphasizing the fact, the judgment of those critics who regard Brunellesco as the first consistent exponent of Leon Alberti's theory that perfect symmetry and harmony of proportions admit of the most generous use of the beautiful variety offered by Nature. No work better exemplifies this idea than the colonnaded basilica of San Lorenzo, where the exactest proportion is observed with a genial freedom of forms, the beauty of which has not been obscured by the various attempts at restoration upon a wholly different model.

[1] *Cf.* pp. 93, 140, 141, etc.

The illustrations in the volume are judiciously selected and withal very numerous, so as to give us on the whole an adequate idea of the artist's peculiar genius, which, our author thinks, is an almost hopeless task, owing to the transformation which many of Brunellesco's works have undergone at the hand of later builders and painters.

NOVENA OF SERMONS ON THE HOLY GHOST in His Relationship to the World. In Three Series of Three Sermons Each. By a Diocesan Priest. Cathedral Library Association: New York. 1901. Pp. 235.

Rich in illustration from the sacred text and the hymnody of the liturgy these sermons are good examples of pulpit oratory, whilst they make agreeable spiritual reading. The first series treats of the relationship of the Divine Spirit to the Blessed Virgin Mary, in the Immaculate Conception, the Incarnation, and the daily life of the Church. The second part deals with the Incarnation, the Mission of Christ, and His Mystic Body, the Church, as manifesting the action of the Holy Ghost. The last series takes up the Sacred Scriptures, of which the Holy Ghost is author, interpreter and guide as to their use. The Introduction by Cardinal Gibbons is itself a short sermon on the practical devotion we owe to the Holy Spirit.

The volume in typography and binding is a handsome product of the ever-efficient library staff of the New York Cathedral.

ARBEITERFRAGE UND SOZIALISMUS. Vorträge von Dr. Franz Meffert. Mainz: Franz Kirchheim. 1901. Pp. 386.

Those who have a command of the German language will find in Doctor Meffert's lectures on *Labor Questions and Socialism* a treasury of information. Delivered originally in the summer of 1900 before an audience composed of the clergy and the educated laity, they retain the vividness and literary grace which befit the finished discourse. In addition to this, their charm of form, they reflect the learning and painstaking, the mastery of facts and the marshalling of argument, which characterize the work of the German academician. The author recognizes in the socialist movement much more than a political or parliamentary programme of reform. Although, as Mr. Rae states in his *Contemporary Socialism*, the socialists of conviction do not really count more than 200,000 in Germany, they are followed in that country alone by several millions of the working-classes, the so-called proletariat, who have taken up with the movement in the hope of ameliorating their present wretchedness. Like the fabled

Encelados 'neath heaving Etna, the "fourth estate" underlies the surface of our present society. What if the giant should break his bonds? The masses have reached the consciousness of their might. "Quantum periculum imminens si servi nostri numerare nos coepissent"—the cry of the quaking Roman—may well find an echo at present. Doctor Meffert is no alarmist; but neither is he blind to the signs of the times. His book appeals professedly to the clergy, both as a strong stimulus to a study of the social question and as suggestive of fact and proof in connection with the subject. It is at once a history and a critique. In the former capacity it traces the development of socialism in Germany up to its present phases; in the latter it examines carefully the various socialist theories and reveals their remedial inefficiency. Its positive conclusion is that only in the leavening of the whole economical order with practical Christianity—"pertransiens benefaciendo et sanando"—is there hope of safety for society.

THE PERFECT WOMAN. Translated from the French of Charles de Sainte-Foi. By Zephirine N. Brown. Boston: Marlier & Co. 1901. Pp. 195.

An excellent book on the dignity and mission of woman. It deals with the practical issues confronting her whether she is called to religion or to a life in the world. The faults, the attractions, the duties of maiden and mother are sketched in the rich but chaste style of French spiritual works to which we have become accustomed. The book cannot fail to do good in the hands of our young women, and comes at an opportune time.

DE GEMINO PROBABILISMO LICITO. Dissertatio critico-practica conciliatonis gratia, auctore D. Majolo de Caigny, O.S.B., Congregationis Brasiliensis. Bruges: Desclée, de Brouwer et Cie. 1901. Pp. 124.

We have had endless discussion as to the different and licit applications of probabilism expounded by the different "schools" of theology. The writers belonged to various religious camps, all of whom recognized the authority of St. Alphonsus. Yet, while prepared "jurare in verba magistri," each held to a distinguishing sense of interpreting the Master's meaning. Among the disputants that entered the field of discussion as to the practical value of opinions based on probable and equiprobable reasons was the Benedictine Father Caigny in the Monastery of Santa Cruz, Quixada, in Brazil. He maintained among other things that such expressions in the works of St. Alphonsus as *certe aut notabiliter probabilius* cannot be under-

stood as equivalent to *probabilissime*, and thus took side with the majority of interpreters belonging to the Redemptorist school, recently much strengthened by the work of P. Dubois, author of *De Exemplarismo Divino*. But P. Caigny had written with some animosity, and on reviewing his work felt that he should extend the olive branch of conciliation to his adversaries. Whilst he retracts little or nothing of his former statements, he would have us interpret them so as to prove that probabilism and equiprobabilism as taught by St. Alphonsus may be harmonized. The attempt has already been made, as is well known, by the able professor of our Catholic University, Dr. Bouquillon, who proposed a new formula calculated to do away with the danger of equivocal terms. Our author, however, maintains that such a course is not necessary, and in his present treatise defends this view. He certainly makes a plausible argument, which we have not the space to retrace here in its intricate details, but leave the learned readers who are specially interested in the question to satisfy themselves of the merit of P. Caigny's new contribution to the controversy.

GOD AND THE SOUL. A Poem by John Lancaster Spalding, Bishop of Peoria, Author of "Education and the Higher Life," "Songs from the German," etc. The Grafton Press: New York. 1901. Pp. 256.

"Religion, conduct, science, and art have as their end the establishment of a heavenly kingdom, wherein the soul finds itself at home in realms where the infinite spirit gathers all things into everlasting harmony." This is the keynote, the dominant sound, which controls the melodious flow of Bishop Spalding's strains. There are innumerable touches that, like whisperings, glide into the soul and there touch sleeping chords, turning their vibrations into noble longings for heaven, or into a spontaneous chant of gratitude to God. We thought to select some verses on which to comment, but it would be like playing a few isolated and transient bars as exemplification of the impression which a finely wrought symphony might give. There is much in these verses that reminds us of Keble, much of Newman; for, like both, Bishop Spalding draws his themes from the spiritual sense informing the material world.

Book Notes.

The story of *Luke Delmege*, which has been running as a serial in the REVIEW for twenty-two months, was to conclude with this number, and to be issued in book form at once. As the volume cannot be ready, however, before the month of December, we are obliged to carry the final portion of the story into the new year, in order to protect the publishers against the possibility of a pirate edition being put forth between the date of our last (monthly) copyright, and the copyright of the book completed, and entered at Stationers' Hall, England, as well as at Washington, D. C., and the Colonial copyright centres.

George H. Miles died fully thirty years ago. His verses have always been greatly admired. Yet it was difficult to get more than fragments of them in print. It is a matter of congratulation that steps have been taken by the Rev. Thomas Cox, of Chicago, to publish *Miles' Complete Poetical Works*, his Shakespearean studies (*Hamlet* and *Macbeth*), and the three tragedies, *Mohammet*, which has won the Edwin Forrest prize, *De Soto*, written for the actor, James Murdoch, and *Cromwell*. Provisionally Father Cox publishes *Gems from George Miles*.

Marlier & Company promise to have ready for the Christmas holidays a handsome volume of sketches by Mrs. Mary Nixon-Roulet, dealing with the favorite subjects of Angelico, Murillo, Tintoretto, and others, who have made the Madonna, the Angels, and in especial manner St. Anthony, beautiful to our outward sense. We have seen the proofs, which suggest good work. There are to be handsome illustrations.

The Messrs. Benziger Bros. have just issued a new edition of Father Tabb's *Bone Rules*, or skeleton of English Grammar, considerably revised.

The New York *Times* (*Review of Books and Art*, November 9), comments upon the new cover of THE ECCLESIASTICAL REVIEW in the following fashion: "There is something new under the sun in the shape of a magazine with its cover extended and folded so that it may be used as a bookmark or, folded a second time, may serve as a shield for the edges and corners of the leaves. It appears on the November number of THE ECCLESIASTICAL REVIEW and DOLPHIN, the latter title being given to the bibliographical section of the magazine."—"*Luke Delmege*, by the author of *My New Curate*, the story at present running in the REVIEW, will be published, when completed, by Messrs. Longmans, Green & Co. It shows an Irish priest's long struggle with the influences tending to separate him from his own race and blood, and of his spiritual and mental trials before he became perfectly humble and lowly of heart."

Smith, Elder & Co. have in press the *Life of Lord Russell of Killowen*. Mr. R. Barry O'Brien has collected the material and edits the work. It will include the admirable sketch by Father Matthew Russell, S.J., which appeared in the REVIEW some time ago.

The handsome edition of the *Imitatio Christi* in a newly revised Latin form, issued by Mr. Ferdinand Philips, is before us. As we have said in commenting upon the work whilst it was in press, a version of Thomas à Kempis made on classical models of Latinity is likely to call forth expressions of decidedly different opinions. While the habitual reader prefers probably the quaint old language of Father Hæmmerlein, with its subtle element of directness and simplicity, many will be attracted by the elegant form in which the grand maxims of right living are here set forth. To the student the latter will have a special interest. The list of Patrons to whom Mr. Philips dedicates his work is headed by Pope Leo XIII and includes a number of prelates and prominent classical scholars.

There is a notable revival in Spanish ecclesiastical literature. The present year has seen the establishment of *Razón y Fe*, a scholarly monthly conducted by the Jesuit Fathers in Madrid on similar lines to those of the *Civiltà Cattolica*, the *Études*, and the *Stimmen aus Maria Laach*. The current (November) issue contains an excellent article entitled "Humanistas y Realistas," throwing light upon certain scholastic reforms recently introduced into Spain, and a keenly appreciative critique of Buitrago's recent book, *Las Ordenes religiosas y los religiosos en España*. It is not so long since in the same city *La Luz Canonica* made its appearance; whilst the *Ciudad de Dios*, conducted by the Augustinian Fathers, keeps up a high standard in the same direction. The call "Laboremus" *cuestiones palpitantes* by Canon Arboleya Martinez of Oviedo seems to have reached also this side of the waters, for the defunct *Revista Ecclesiastica* of former days reappears this year at Buenos Aires as a new periodical with promise of rich stores of ecclesiastical information. The establishment of periodicals like *La Aurora de la Juventud*, issued from Mexico, causes us likewise to hope for good things in behalf of the growing generation.

Father Taunton has done some constructive work in studies of ecclesiastical history. But his later attempts are more or less characterized by a tendency to pull down. His *History of the Jesuits in England* is a criticism of the Jesuit spirit; his recent volume on Cardinal Wolsey is a piece somewhat out of harmony with the ecclesiastical authorities at Rome during Henry VIII's reign. We ask ourselves naturally what good can come out of questioning the statesman virtue on the part of the Popes. It is going beyond the healthy line of historical investigation which, whilst it takes note of evident errors of public men when these affect the trend of historic events, does not grope after sinister motives or blameworthy neglects, the absence of which might have made the world different from what it was and is.

Ginn & Co. are shortly to bring out Father Barnum's Grammar of the Eskimo language.

James Creelman's book, *On the Great Highway*, contains an exquisite sketch of Leo XIII, giving the impression which the "White Shepherd of Rome" made upon the enterprising newspaper correspondent.

Recent Popular Books.

AMERICAN TRAITS: Hugo Munsterberg. *Houghton.* $1.00 *net.*

Five essays, in which the German author criticises American freedom, education, scholarship, politics, and treatment of women, comparing them sometimes with their German equivalents, sometimes with abstract perfection. It is the best and most awakening criticism published in the United States for many a day.

AMONG FLOWERS AND TREES WITH POETS: Minnie Curtis Wait and Merton Channing Leonard. *Lee.* $2.00.

Selections arranged first under two heads of "Flowers" and "Trees and Shrubs," and then under the alphabetically arranged names of the blossoms and of the trees. The legend and language of each flower are given, and the index is good. Sixteen admirable half-tone plates illustrate the volume, which contains many poems not found in other anthologies, and all the old favorites not copyrighted.

APHRODITE: Franklin Kent Gifford. *Small.* $1.50.

The heroine's voice, heard but once, and her portrait once seen, cause a young sculptor to make a statue of Aphrodite, reproducing her face and figure. The general public quite refuses to accept any explanation of the likeness, except that she has been his model, and he destroys the statue. The hero is the best figure of the book; the girl utters some good sentiments, but is pettish and quarrelsome.

ARGONAUTS; Eliza Orzeszko. Translated by Jeremiah Curtin. *Scribner.* $1.50.

A great financier devotes himself to business so assiduously that he loses the affection of his wife, the respect of his son and elder daughter, and in the end loses his younger daughter, who kills herself when she learns of her mother's misconduct. The story deserves translation into good English.

BEFORE THE DAWN: Edmund Noble and Lydia Lvovna Pimenoff. *Houghton.* $1.50.

The Russian student of the present generation is personified in the heroine, and the hero is the latest type of conspirator. Revolution by mental conviction is their policy, and they are confirmed in it by their knowledge of a terrible wrong done during the deportation of convicts, and by their experience of the futility of violence. One of the authors is Russian.

BENEFACTRESS: Author of "Elizabeth and her German Garden." $1.50.

A young girl, having long eaten the bread of dependence, inherits a small estate in Germany, and tries to found a home for twelve poor gentlewomen. She acquires unexpected wisdom while making this experiment, is obliged to abandon it, and marries the one unexceptionable German whom she has happened to see. A pretty play of humor illumines the whole story.

DEVASTATORS: Ada Cambridge. *Appleton.* $1.00.

The author's theory that the beautiful devastate other lives that their own may be happy is illustrated by the fate of a very ugly, red-haired woman, whose handsome husband neglects her for others, and by the conduct of all the good looking folk in the story, which is rather dull.

DEAFNESS AND CHEERFULNESS: The Rev. A. W. Jackson. *Little.* $1.00 *net.*

The author explains the mental attitude of the deaf, giving some physical details not generally known, and, while urging cheerfulness, suggests some modes of securing it. He also tells the friends of the deaf a few plain truths, and gives them much good advice as to their behavior.

EDUCATION OF THE AMERICAN CITIZEN: Arthur Twining Hadley. *Scribner.* $1.50 *net.*

Fourteen admirable essays and

speeches all insisting upon the State's duty of educating children to be good citizens, and the incompatibility of ignorance and good citizenship.

"FAREWELL, NIKOLA." Guy Boothby. *Lippincott.* $1.50.

"Nikola" has appeared in former books as a learned physician, a great traveller, possessing a knowledge of an uncommon kind, and pursued by vengeful Chinamen desirous of recovering property stolen from them. In this story he relates the troubles of his youth, avenges himself and his mother upon those who ill-treated him, and retires from the world. He was unreal at the beginning of his adventures: he is impossible at their close.

FALL OF THE CURTAIN: Harold Bagby. *Bowen.* $1.50.

The heroine deliberately schemes to marry a peer who tells her that he is seeking a divorce from his unfaithful wife, and, after her son is born, she schemes to kill the heir, but she herself is wrongly suspected of evil, and is brought to her senses in a highly impressive way. A notorious æsthetic poet is the villain of the story, which is clever, but suggests "Vanity Fair" as its inspiration.

FICKLE WHEEL: Henry Thew Stephenson. *Bowen.* $1.50.

A romance of the opening of the reign of James I with a stern father, a beautiful maiden, a handsome lover, a wealthy but despised suitor, faithful servants, and a king to make everything end happily. The author's political prejudices cause him to make a minor villain of Father Garnett, and the layman acting as chief villain is wooden; but the picture of the time is good, and the book ranks above the average Protestant novel of the same period.

GOD SAVE THE KING: Ronald Macdonald. *Century.* $1.50.

A long family romance, the narrator being the son of a father loyal to the Stuarts, and a Cromwellite mother, and loving his cousin, the daughter of a loyal pair. Charles the Second is traitorously brought into a lonely house in the hope of meeting the girl and is there attacked by traitors from whom the lovers defend him, aided by the lover's best friend, a man hateful above all others to his mother. The story is written in the tongue of the seventeenth century.

GREAT EPOCHS IN ART HISTORY: James Mason Hoppin. *Houghton.*

Italian religious painting, Skopas and his art, French Gothic architecture and the English pre-Raphaelites are the subjects of descriptive criticism, illustrated by nine pictures after great artists, two cathedral interiors and a view of Amiens and its cathedral. The author is evidently Protestant and is sometimes unsympathetic, but he is deeply interested in his subject and writes with enthusiasm.

HISTORY OF SIR RICHARD CALMADY: Mary St. Leger Harrison. "Lucas Malet." *Dodd.* $1.50.

Beginning with the details suitable only for private discussion among physicians, the later pages of the book conceal two flagrantly indecent passages, and none of these blots is essential to the story. The subject is the life of a man of great beauty and fine mind, so cruelly deformed that he is ridiculous and repulsive of aspect except when seated and wrapped in shawls. This well-known case has been used by another writer, and made the subject of a noble story. Only in its faults is this book original.

IN THE SHADOW OF THE BLACK PINE: A. G. Plympton. *Small.* $1.50.

A Massachusetts Bay Colony story with an English beauty for its heroine, and a fanciful young Puritan, ill at ease in grim Boston, for its hero. Driven to despair by harsh laws, he hangs himself, and after a time the girl accepts a graver suitor. The story is related with uncommon art and grace.

JAPANESE MISCELLANY: Lafcadio Hearn. *Little.* $1.60 *net.*

Folklore, strange stories and light studies of Japanese life fill the pages, of a beautifully illustrated book. The children's songs, the Buddhist names for plants and animals, and the dragon-

fly legends are very curious. The author's style retains its quality of distinction, in spite of his long domestication in Japan.

JARVIS OF HARVARD: Reginald Wright Kauffman. *Page.* $1.50.

A story unfit for women and boys, with some scenes at Harvard and scenes exhibiting profligacy, accompanied by cold-blooded discussion.

KARADUC. K. and Hesketh Prichard. *Stokes.* $1.50.

Sir Karaduc, falling in love with a lady's picture, vows to fight her battle, but when he is stricken with blindness, his friend fights it, and wins both battle and lady. Then ugly Lady Gundred, having long loved him in secret, personates his beloved, and holds his heart until he recovers his sight, rejects her, fights a duel to the death with his false friend, and dies striving in all courtesy to say a loving word to Lady Gundred. It is written with exquisite care for every detail of style and good taste.

LION'S WHELP: Amelia E. Barr. *Dodd.*

The heroine and her family live in intimate friendship with the family of Cromwell, whose good qualities are unduly exaggerated, his faults being concealed or denied. His righteousness in Ireland seems especially commendable to his eulogist.

LIFE EVERLASTING: John Fiske. *Houghton.* $1.00 *net.*

A scientific man's argument that acceptance of scientific theories does not implicate rejection of the doctrine of the soul's immortality, but rather shows its perfect reasonableness. It ends with the wish that the study of evolution may be the foundation of a hopeful natural theology.

MAIDS AND MATRONS OF NEW FRANCE: Mary Sifton Pepper. *Little.* $1.50 *net.*

Studies of the French ladies, religious and secular, who came to New France in its early days. They are very well written, and the author's study of the "Jesuit Relations," which she translated, gives her material original in English, although Parkman long ago gathered whatsoever he desired from the same source. Good portraits and some views from old plates illustrate the book.

MAKING OF AN AMERICAN: Jacob A. Riis. *Macmillan.* $2.00 *net.*

The autobiography of a Dane who, coming almost penniless to the United States, has become a power in the city of New York, well-known as a defender of the poor and a foe to all injustice, corporate, municipal, or civic. It is also the history of one sort of reform among the New York poor.

MARGARET WARRENER: Alice Brown. *Houghton.* $1.50.

A cleverly written tale, in which one real journalist, two persons in reduced circumstances play at journalism; an actress, married to the male professed journalist, and jealous of the female's influence upon him; two singers, and their one lover, play parts. It is preëminently a novel of character, and the author's study of both has been so closely observant that she can differentiate admirably. The descriptions of what stupid persons call Bohemia, although its denizens know it to be a very industrious, prosaic world, are excellent.

MARIETTA: F. Marion Crawford. *Macmillan.* $1.50.

The daughter of the best glassmaker in Murano refuses to marry the profligate patrician spendthrift selected for her by her father, and insists on wedding a foreigner, who has mastered the trade without teaching. The matter is arranged, the patrician lover is made ludicrous, and the reader is taught something of the customs of Venice.

MARROW OF TRADITION. Charles W. Chesnutt. *Houghton.* $1.50.

The difficulties besetting the really well educated Southern negro are described as they seem to this class, to which all, black or white, are unfriendly. The author has brought many phases

of the Southern trouble into one group, and he has been just enough to show more than one example of the honest affection often subsisting between owner and slave when reared in intimate association. The villain of the story is a white man, and he murders and robs a white woman who has deeply wronged two excellent black women.

NEW TALES OF OLD ROME: Rodolfo Lanciani. *Houghton.* $5.00 *net.*

The latest discoveries in the Eternal City are here collated with the discoveries of previous centuries; and with the records surviving from the earliest historic period, and with legends, and they are illustrated with a great number of pictures after photographs, with plans, and with pictures after old plates. The mass of new material is so great that the book is as fresh as if it were its author's first. A chapter is devoted to the grave of St. Paul, and another to Jewish Memorials.

OLD KNOWLEDGE: Stephen Gwynn. *Macmillan.* $1.50.

A young artist, going to Donegal to sketch and study, meets two suitors—one a gentleman, the other a peasant, with some genius for painting, and with a firm belief in his possession of the "old knowledge," *i. e.*, in seeing visions of unearthly creatures. The girl hesitates for a moment, but chooses wisely. Irish character and conduct are set in a favorable light, and an agrarian meeting is vividly described.

PAPA BOUCHARD: Molly Elliot Seawell. *Scribner.* $1.50.

A small comedy, played by a middle-aged bachelor, who tries to escape from a too-attentive sister, and is pursued into his retirement by his ward and her husband, both anxious to borrow money. He is driven into many embarrassing positions, and both he and his pursuers are forced into unnumbered falsifications.

RULING PASSION: Henry Van Dyke. *Scribner.* $1.50.

Short stories, very carefully and conscientiously written, and prefaced by a prayer indicating profound respect for the literary craft and reverent consciousness of an author's responsibilities and need of supernatural guidance.

SECRET ORCHARD: Agnes and Edgerton Castle. *Stokes.* $1.50.

An American wife's proud confidence in her French husband is contrasted with his secret sin. He sacrifices his life in the effort to preserve her happy ignorance. The book reads like the transcript of a clever play, but a few passages make it unsuitable for recommendation to very young girls.

SERIOUS WOOING: John Oliver Hobbes. *Stokes.* $1.50.

The heroine's family hears almost simultaneously of her elopement with a very rich philanthropist, and of the death of her insane husband. Her brother fetches her home, her sister persuades her that the philanthropist has left her, and they marry her to a peer who has loved her long and silently. As soon as she discovers that the philanthropist is really faithful, she runs away again.

SHACKLETT: Walter Burr. *Appleton.* $1.50.

The story of a politician's rise from insignificance to power, from lobbyist to governor, from unscrupulous seeking for control to the sober devotion born of holding it, and finally to martyrdom in the resolve to know the truth in a dispute between laboring men and capital.

SOME WOMEN I HAVE KNOWN: Maarten Maartens. *Appleton.* $1.50.

A group of condensed tragedies and comedies defining a character and its utmost possibility in a few pages.

STRENGTH OF THE HILLS: Florence Wilkinson. *Harper.* $1.50.

Echoes of Mr. Zangwill, Miss Murfree, and other authors, and an extraordinary array of malapropisms disfigure a story, in which the Adirondack lumberman is admirably described and contrasted with men of conventional city types. The heroine has a neat and elegant home-made religion of her

own; the hero is a Methodist minister-at-large; her husband has many small love affairs; discovering one, she is disgusted, estranged, and awakened to her own love for the minister; her husband dies suddenly, and the book closes.

SYLVIA: Evalyn Emerson. *Small.* $1.50.

Twelve portraits of the heroine, "the most beautiful woman in Europe," preface this story, and the reader is invited to arrange the names of the painters in the order of accurate fulfilment of the description, a prize being offered to the maker of the list most nearly approaching agreement with the popular standard. The story is painfully crude.

TALKS ON WRITING ENGLISH: Arlo Bates. *Houghton.* $1.30 *net.*

Lectures intended as aids and warnings for writers imperfectly taught but desirous of accuracy. Questions of syntax and of rhetoric divide the volume almost equally, and a closing chapter on "The Literary Life" sets a high standard for the student of any age.

TEACHINGS OF DANTE: Charles Allen Dinsmore. *Houghton.*

A study of Dante's religious ideas, written by a Protestant minister who disagrees with Saint Thomas Aquinas on some points, and cannot therefore be recommended to readers liable to be misled. In general, his comment is beautiful in spirit and tends to arouse the best feelings.

VELVET GLOVE: Henry Seton Merriman. *Dodd.* $1.50.

The ever useful Jesuits appear as active accomplices of the Carlists in forcing a convent pupil into religion in order to obtain her fortune for the cause, and the girl's cousin, uncle, and aunt, the abbess of the convent, thwart them. The author adds bitter comments of his own whensoever possible, attacking sometimes the Jesuits, sometimes the Church in general.

WAGE OF CHARACTER: "Julien Gordon." *Appleton.* $1.25.

The heroine, a wealthy woman of strong character, influences her husband to make the best of himself in politics and in society, but he is easily led into sins which make her ridiculous, and, wearied, she divorces him, leaving him at liberty to marry the heroine of his last flirtation. This he does, and the two grow ugly and fat together, thereby somewhat consoling the wife's friends. An amazing tale of vileness disfigures the early pages without being useful in the plot.

WASHINGTONIANS: Pauline Bradford Mackie. *Page.* $1.50.

One of President Lincoln's Secretaries is the heroine's father, a Union general is her husband, and she strives to have the Republican nomination for President given to the former in 1864. In spite of a few anachronisms, the description of the city and of its people during the war is very good, and the small love-story of the heroine's cousin is pretty. The tale is more than half true.

WOMEN IN THE GOLDEN AGES: Amelia Gere Mason. *Century.* $1.80 *net.*

Admirable critical essays comparing women in classical times, in the Middle Ages, and in the Renaissance, with the club woman and the athletic woman, and by no means flattering the modern types; they are palliatives of if not antidotes to the arguments of those anxious to improve upon the natural order of creation.

WILD LIFE NEAR HOME: Dallas Lore Sharp. *Century.* $2.00 *net.*

The various small animals abounding in American forests, and their behavior when hunted, or when hunting, is described with great humor and pictured excellently.

YEAR BOOK OF FAMOUS LYRICS: Frederic Lawrence Knowles. *Estes.* $1.50.

Each page contains one or more poems selected for merit, without reference to the date, and gathered from English and American, old and new authors, with no limitations but those of copyright. Sixteen portraits of poets illustrate the volume, which is handsomely and durably bound.

Juveniles.

BETTY SELDON, PATRIOT: Adele E. Thompson. *Lee.* $1.25.

An American officer acting as a spy in a military prison meets a patriot girl living with her Tory uncle. After many entertaining adventures they marry. Both are fine characters. [Ten to fifteen.]

BOY OF OLD JAPAN: R. Van Bergen. *Lee.* $1.25.

Japanese history at the time of the American invasion and later, with descriptions of manners, dress and customs, thrown into story form. The reader is made to take the Japanese view of everything. Colored pictures. [Ten to any age.]

BRENDA'S SUMMER AT ROCKLEY: Helen Leah Reed. *Little.* $1.20 *net.*

Wild vacation adventures of classmates in a private school, flavored with anecdotes of Marblehead and instruction in the lesser morals. [Ten to fourteen.]

CAPTAIN OF THE CREW: Ralph Henry Barbour. *Appleton.* $1.50.

A slightly spoiled English boy and the "captain," an American, pass a year of athletic sports as roommates at school. Hints on the practice and the etiquette of many sports are given. [Ten to fourteen.]

CAPTAIN OF THE SCHOOL: Edith Robinson. *Little.* $1.20 *net.*

The struggle of the captain's four sisters to keep up appearances is cleverly described. He loses the election for captain, edits the school paper, and has many tribulations. [Ten to twelve.]

CAREERS OF DANGER AND DARING: Cleveland Moffett. *Century.* $1.80 *net.*

General descriptions of work on railways and bridges, of steeple climbing, balloon voyaging, deep-sea diving, and manufacturing gunpowder, with anecdotes of especial bravery, and excellent pictures. [Ten to twelve.]

FERNLEY HOUSE: Laura G. Richards. *Estes.* $1.25.

Amusing talk, small adventures, always ending happily, and descriptions of an old house with secret hiding places, ingeniously-given lessons in honesty and unselfishness. [Twelve to fifteen.]

FOUR ON A FARM: Mary P. Wells Smith. *Little.* $1.20 *net.*

The four are well-bred city children who behave well, enjoy themselves greatly and learn something. [Ten to twelve.]

GOLLIWOGG'S AUTO-GO-CART: Florence and Bertha Upton. *Longmans.* $1.50 *net.*

The hero, a shock-headed nondescript, and certain Dutch dolls arranged in striking costumes imitate the coaching parties of men and women, with additions peculiar to their vehicle. Colored pictures.

HEROINE OF 1812: Amy E. Blanchard. *Wilde.* $1.50.

An exposition of Maryland and Massachusetts feeling masked as three innocent love stories. [Twelve to eighteen.]

HERO OF THE HILLS: G. Waldo Browne. *Page.* $1.00.

The third of the Woodranger Series. Stark and his life among the Indians are the themes, and a very noble Indian is introduced. The author's Protestant faith betrays itself sometimes. [Ten to fifteen.]

HIGH SCHOOL DAYS AT HARBORTOWN: Lily F. Wesselhoeft. *Little.* $1.20 *net.*

An accurate description of life in a public high school for both sexes. One boy is expelled for a misdemeanor committed by a girl, and justice is not done until the whole class has passed a happy summer at the seashore. [Ten to fourteen.]

IMP AND THE ANGEL: Josephine Dodge Daskam. *Scribner.* $1.50.

The clever title story tells of a mis-

chievous boy who rouses a spoiled, pampered child to something like boyishness; six other adventures of the "imp's" are added. The tales are really too mature in spirit for children.

IN THE DAYS OF AUDUBON: Hezekiah Butterworth. *Appleton.* $1.50.

To a fanciful biography of Audubon are added suggestions about Audubon societies and some excellent pictures. [Ten to fourteen.]

IN THE DAYS OF WILLIAM THE CONQUEROR: Eva March Tappan. *Lee.* $1.00.

William's boyhood occupies the greater part of the story, but his whole life is well and clearly narrated in good English. [Ten and upward.]

IN THE MIKADO'S SERVICE: William Elliott Griffis. *Wilde.* $1.50.

The Chinese-Japanese war; the Boxer rising, and the relief of the legations are the historical incidents. The story and the style are worthless, but the history is fairly accurate. [Ten to fifteen.]

JESSICA'S TRIUMPH: Grace Le Baron Upham. *Lee.* 75 cts.

A poor little girl wins the affections of a rich child, and improves her own artistic abilities, the "triumph" being the winning of a prize with the friends portrait.

JUNIOR CUP: Allen French. *Century.* $1.20 *net.*

A gossipping boy publishes rumors of a schoolmate's former error in conduct, estranges all his schoolmates, and turns him against his best friend, but is at last detected. [Ten to twelve.]

LARRY HUDSON'S AMBITION: James Otis. *Page.* $1.25.

Two country boys speaking Yankee dialect, and wanting work in town, meet two city boys who want work in the country, and use street dialect, and become contented. [Ten to twelve.]

LAST OF THE ARRAWAKS: Frederick A. Ober. *Wilde.* $1.50.

A wild tale of a lost tribe and hidden treasure, a clever American consul and a villainous Haitian President, the whole interwoven with the deeds of Columbus in Haiti. [Ten to fifteen.]

LITTLE COLONEL'S HOLIDAYS: Annie Fellows-Johnston. *Page.* $1.50.

Hallowe'en, Thanksgiving, and Christmas gaieties blended with gentle teaching of charity in word and deed and a story of recovering a lost little sister. [Ten to twelve.]

MAGIC KEY: Elizabeth S. Tucker. *Little.* $1 00 *net.*

Pictures walk, gravitation is destroyed, animals become intelligible, and many equally credible things occur after the hero uses the Magic Key. Good illustrations by the author. [Four to eight.]

MY FRIEND JIM. Martha James. *Lee.* $1.00.

A rich city boy and a poor country lad make friends and have many adventures with a tandem bicycle which they lose while trying to enlist for the Spanish war. [Eight to ten years].

OLD BALLADS IN PROSE: Eva March Tappan. *Houghton.* $1.10 *net.*

Written in literary English, and including historical, legendary, and purely fanciful ballads. Illustrated. [Eight to fifteen.]

ONLY DOLLIE: Nina Rhoades. *Lee.* $1.00.

The unkindness of a cruel woman becomes the means to restoring a waif living in her family to her own kindred and to happiness. [Eight to twelve.]

OUR JIM: Edward S. Ellis. *Estes.* $1.25.

A manly boy, fond of defending the weak, becomes an honest and successful politician. Trusts, rings, fraudulent elections, and "bosses" and their ways are truthfully described. [Ten to fifteen.]

OUTCASTS: W. A. Fraser. *Scribner.* $1.25 *net.*

A dog-wolf hybrid and a buffalo of no particular herd wander over the prairies encountering happier animals. Neat satirical touches, an interesting story and good pictures. [Ten to any age.]

OUTLAWS OF HORSESHOE HOLE: Francis Hill. *Scribner.* $1.00 *net.*

The cowboy hero and the boyish narrator play a prolonged game with a gang of horse thieves, the stake being their lives. The narrator survives for literary purposes. The exaggeration is patent; the descriptions of scenery are good. The pictures are Zogbaum's.

RANDY'S WINTER: Amy Brooks. *Lee.* $1.00.

A story of sisterly affection, filial dutifulness, and gentle charity to friends, all practised by a young girl who cleverly takes the first prize for school lessons and conduct. [Ten to fifteen.]

SON OF SATSUMA: Kirk Munroe. *Scribner.* $1.00 *net.*

Bob White, farmer's boy, and Stickney Clark, sailor, being discontented, exchange work. Bob sails to Japan, is adopted by a prince, and taught something of Japanese opinion. [Ten to fifteen.]

STORY OF A LITTLE POET: Sophie Cramp Taylor. *Little.* $1.20, *net.*

The hero, wearing ringlets and Fauntleroy laces, gives alms with liberality, suggests good deeds to his elders, writes verse, and composes music. He is said to be a real boy.

STORY OF THE CID: Calvin Dill Wilson. *Lee.* $1.25.

Southey's version, not too much modernized, and accompanied by good pictures and a pretty cover. Especially good for romantic boys. [Ten to fourteen.]

TALKS WITH GREAT WORKERS: Orison Swett Marden. *Crowell.* $1.50.

Anecdotes, interviews, and brief essays, containing the views of rich and famous men as to the secret of worldly success. Many of their utterances are Christian in spirit. [Ten to fifteen.]

TEDDY; HER DAUGHTER: Anna Chapin Ray. *Little.* $1.20 *net.*

The home-life of a sixteen-year-old American girl of good family, with occasional little lectures on behavior and right thinking. A visit to Colorado follows a summer at the seaside, and the closing chapter tells of her wedding. Both girls and boys are well-trained and well-behaved. [Twelve to sixteen.]

TO GIRLS: Heloise Edwina Hersey. *Small.* $1.00, *net.*

Talks by a former principal of a private school for girls, written with small respect for fashionable standards, excellent in moral tone, and reverent in its very rare references to religion. Adapted to the needs of the girl of to-day. [Fifteen to twenty.]

TO HERAT AND CABUL: G. A. Henty. *Scribner.* $1.25 *net.*

The hero, knowing Arabic, Persian and Kurdish, is entrusted with many delicate missions during the first Afghan war, and rapidly rises to wealth and high place. [Ten to fifteen.]

TRAVELLER TALES OF CHINA: Hezekiah Butterworth. *Estes.* $1.50.

New and trustworthy photographs with text rewritten and adapted from an old favorite.

VIOLET FAIRY BOOK: Andrew Lang. *Longmans* $1.60 *net.*

Thirty-five stories, some classic, some belonging to savage and some to civilized sources, seven colored pictures, and about sixty in black and white. [Six and upwards.]

WITH ROBERTS TO PRETORIA: G. A. Henty. *Scribner.* $1.25 *net.*

The hero, knowing Dutch, and having some acquaintance with Boers, is useful to the British commander-in-chief, sees much of the war, and is no small part of it. [Ten to fifteen.]

WITH TAYLOR ON THE RIO GRANDE: Ralph Bonehill. *Estes.* $1.25.

Battles of the latter part of the Mexican war, recalling the once famous anectodes and glorifying the American regular and the Kentuckian rifleman. [Ten to fifteen.]

WITH WASHINGTON IN THE WEST: Edward Stratemeyer. *Lee.* $1.25.

The hero is Washington's chainman and serves with him in the war of 1755–63. The book is better written than those hastily planned to describe recent wars. [Eight to twelve.]

WOULDBEGOODS: Mrs. Herbert Bland, "E. Nesbit." *Harper.* $1.50.

A journal of the daily naughtiness of seven children intent upon playing at life. In trying to be interesting and heroic, they scatter destruction, but they are funny, and they are punished whensoever they need to be. [Ten to twelve.]

YOUNGEST GIRL IN THE SCHOOL: Evelyn Sharp. *Macmillan.* $1.50.

The solitary girl in a family of boys goes to school expecting great pleasure in living among girls, but has some interesting trials before she fits herself into her proper place. [Ten to twelve.]

Books Received.

THEOLOGY.

CONCILIUM TRIDENTINUM. Diariorum, Actorum, Epistolarum, Tractatuum nova Collectio. Edidit Societas Goerresiana promovendis inter Germanos Catholicos litterarum studiis. Tomus primus: Diariorum pars prima,—Herculis Severoli Commentarius. Angeli Massarelli Diaria I—IV. Collegit, edidit, illustravit Sebastianus Merkle. Cum tabula phototypica Civitatis Tridentinae saeculo XVI. Friburgi Brisgoviae; St. Louis, Mo.: Sumptibus Herder. 1901. Pp. cxxix—931. Pretium, $18.00 *net.*

THEOLOGIA MORALIS decalogalis et Sacramentalis, auctore Clarrissimo P. Sporer, O.F.M. Novis curis edidit P. F. Irenaeus Bierbaum, O.F.M. Cum permissu Superiorum. Tomus III. Paderbornae, ex Typographia Bonifaciana. 1901. Pp. xi—1167. Pretium, Mk. 12.

NOVENA OF SERMONS ON THE HOLY GHOST in His Relationship to the World. In three series of three Sermons each. By a Dioceasan Priest. New York: Cathedral Library Association. 1901. Pp. 235. Price, $1.00.

DE GEMINO PROBABILISMO LICITO. Dissertatio Critico-Practica exarata conciliationis gratia. Auctore D. Majolo de Caigny, O.S.B., Congregationis Brasiliensis. Brugis: Desclée, de Brouwer et Soc. 1901. Pp. 124. Prix, 1 fr. 50.

DIE SONNTAGSCHULE DES HERRN, oder Die Sonn- und Feiertagsevangelien des Kirchenjahrs, von Dr. Benedictus Sauter, O.S.B. Dem Druck übergeben von seinen Mönchen. Erster Band: Die Sonntagsevangelien. Mit kirchlicher Approbation. St. Louis, Mo.: B. Herder. 1901. Pp. viii—471. Preis, $1.20.

DAS PRAGER PÄDAGOGISCHE UNIVERSITÄTSSEMINAR in dem ersten Vierteljahrhundert seines Bestehens. Von Hofrath Professor Dr. Otto Willmann. St. Louis, Mo.: B. Herder. 1901. Pp. 21. Preis, $0.25.

ORDO DIVINI OFFICII RECITANDI MISSAEQUE CELEBRANDAE, juxta Rubricas emendatas Breviarii Missalisque Romani cum Officiis Votivis ex Indulto, tam pro Clero Saeculari Statuum Foederatorum Officiis Generalibus hic concessis utente quam

pro iis quibus Kalendarium proprium Clero Romano concessum est. Pro Anno Domini MCMII. New York and Cincinnati: Fr. Pustet & Co. Pp. xxvi—127—15. Price, $0.50.

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Vol. XXV. DECEMBER, 1901 No. 6

THE Ecclesiastical Review

AND DOLPHIN (Bibliographical Section)

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Cum Approbatione Superiorum

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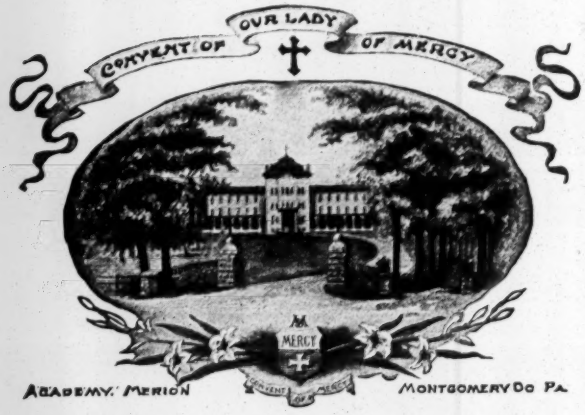

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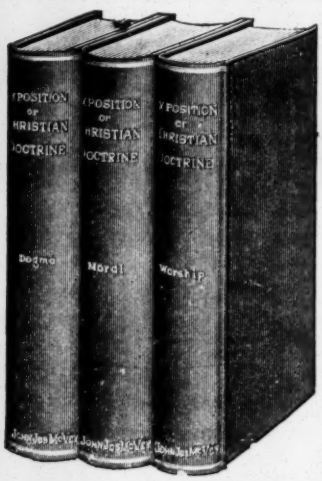

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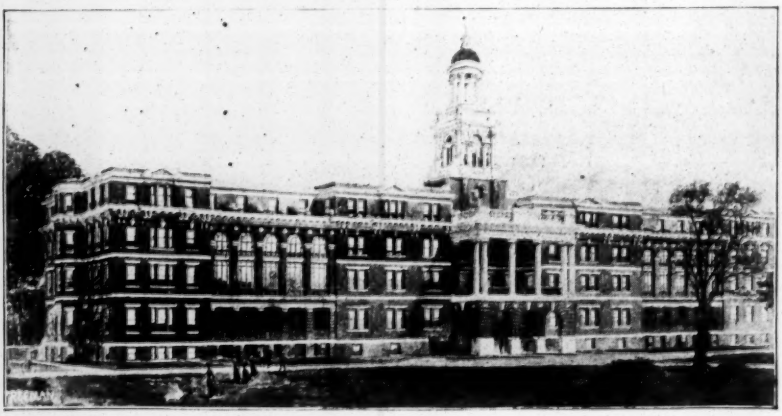

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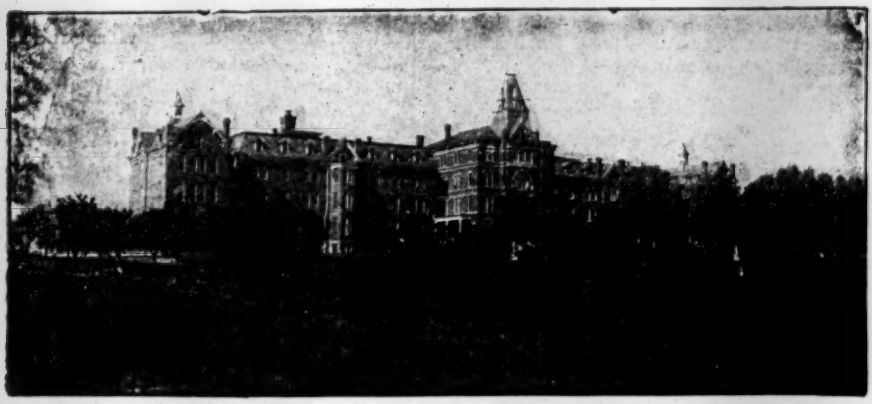

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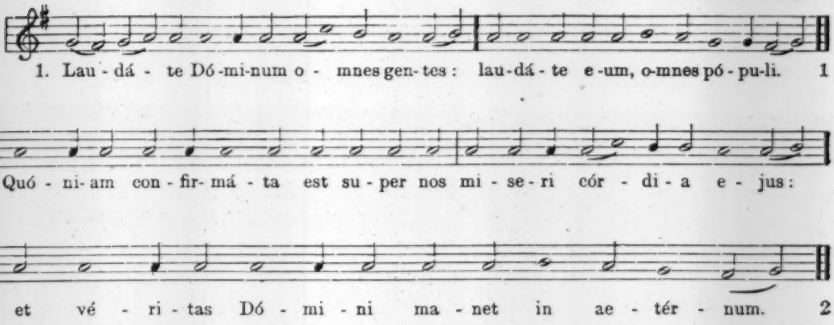
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2. Quó - ni - am con - fir - má - ta est su - per nos mi - se - ri cór - di - a e - jus:
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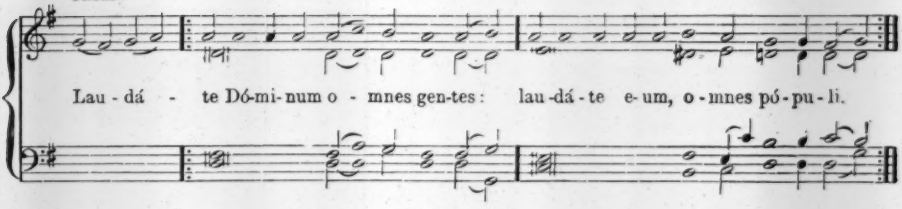
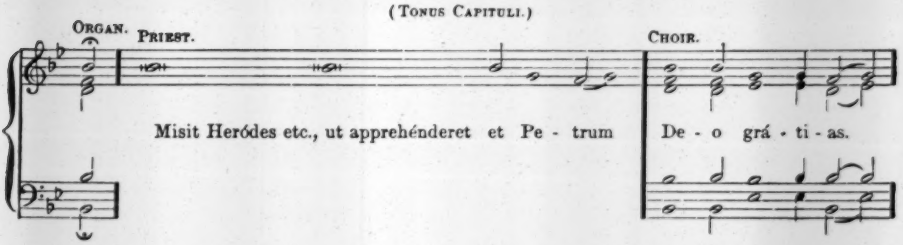


At the end of the 5th Psalm the priest sings the Chapter (Capitulum) and the choir answers Deo gratias, thus:—

Tone of the Chapter.

(Tonus Capituli.)



Now follows the hymn. The Lucis Creator, which is the common hymn for the Sundays on which no feast is celebrated, is printed on the following page, but is placed there for the purpose of preserving the continuity of the service. A glance at the Directory will show the proper hymn to be sung

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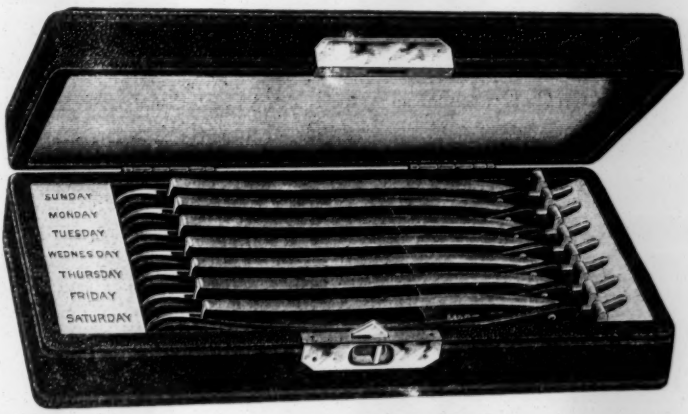

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